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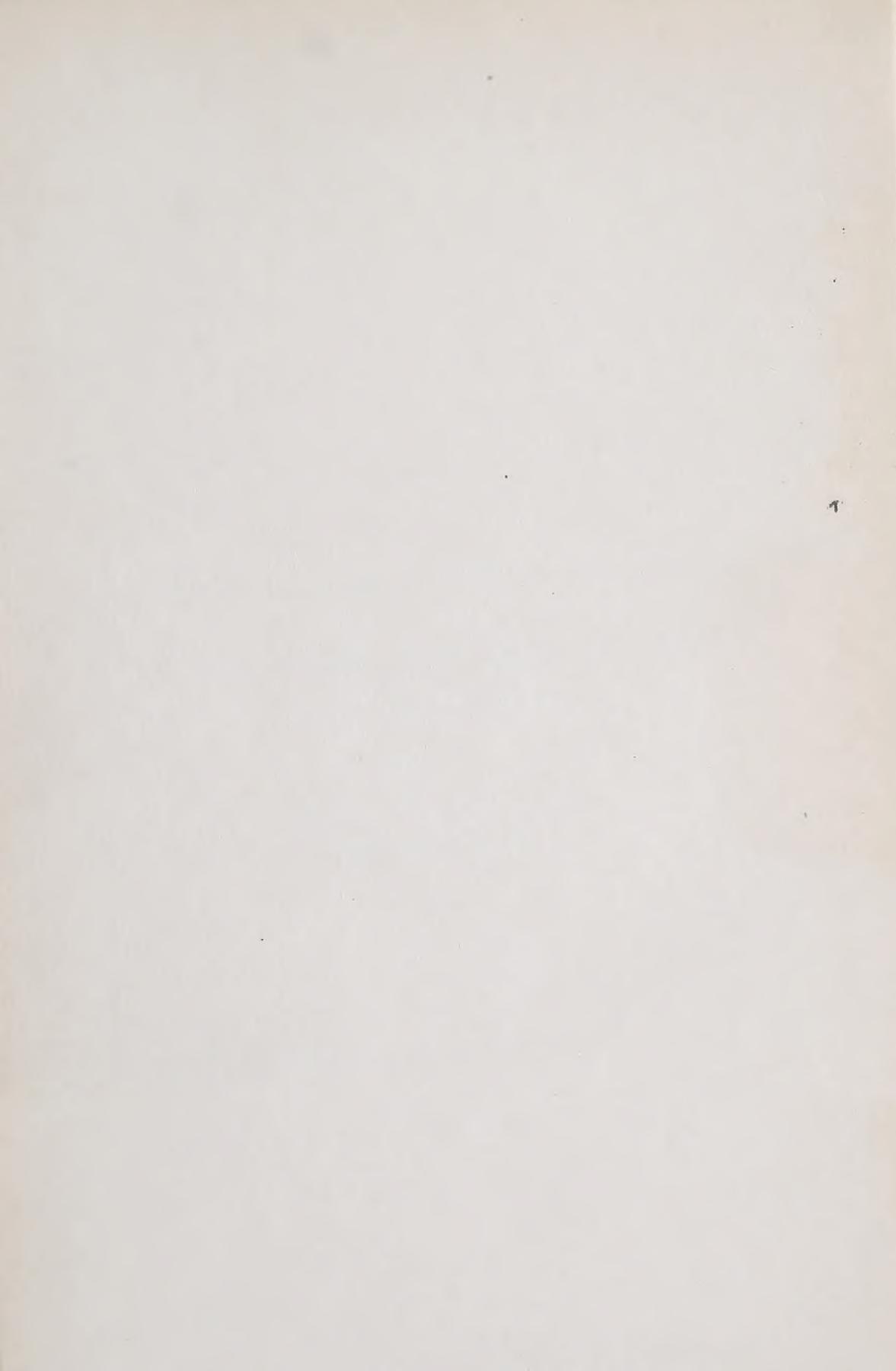
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R. E. Speer
George Bowen of Bombay, v.l



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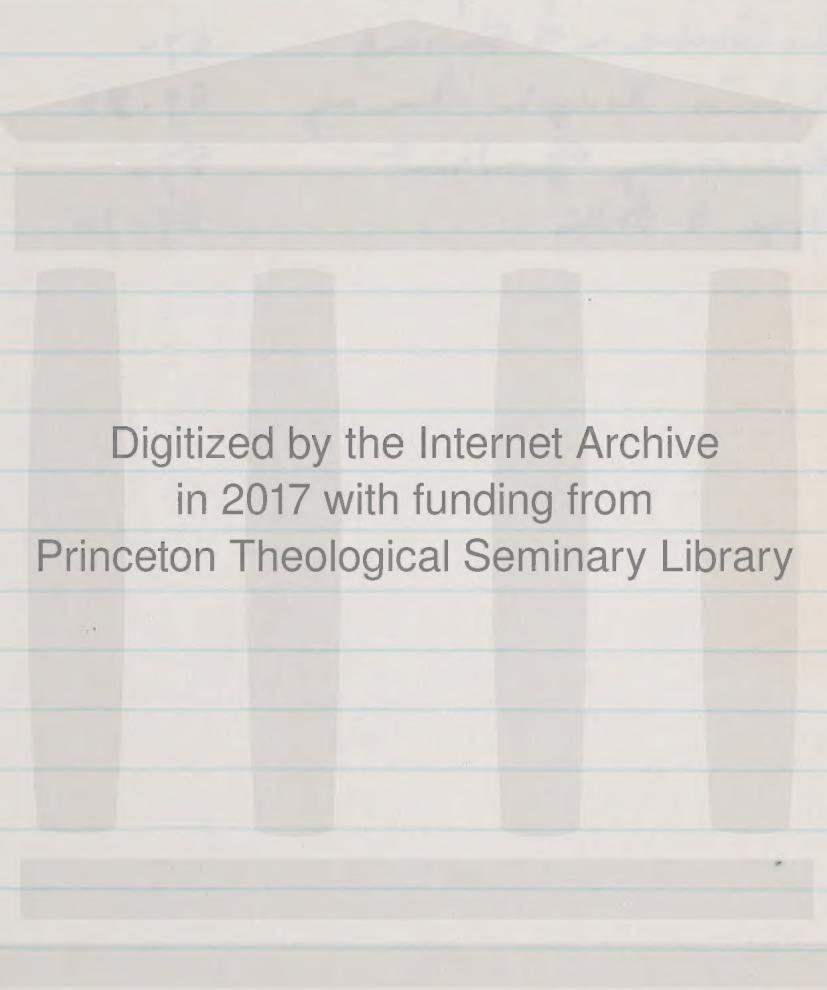
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Hope Brown of Bombay.

Under date of July 24, 1902 Dr. Johnson wrote me from Calcutta:

Great thanks in this letter:

Preface.

In the sketch of Bowens life which appeared in the Bombay Guardian of Feb. 11, 1885, three days after his death, Dr. J. S. Robinson, later Bishop Robinson of the Methodist Episcopal Church wrote: "It is hoped that, later, a worthy biography of this great missionary will be duly furnished to the world. The only available and in any sense complete, material for such a biography is in possession of the writer. It may therefore be stated, that all productions or publications purporting to be a life of Rev. George Bowen are entirely unauthorized and not to be regarded as reliable, however they may in general approximate the truth."

Bishop Robinson was never able to carry out his purpose and when fifteen years later he learned of my interest in Bowen he generously passed on to me the third volume of the Bombay Guardian from 1866 when Bowen revised it to and also a copy of "Oleugh", the Scandinavian tragedy which Bowen wrote in the language and which was published by Ostrom and Buckingham of New York in 1836. He also gave many encouragement in supplying sources of information. Many of those who knew Bowen had already died but I followed up all the living and gathered remembrance from their appropriate memorie. The work was undertaken now too soon as all of these have now passed on.

Among them as the most helpful was the Rev. W. W. Atterbury D.D. who had known the Bowen family from the early boyhood, and who wrote a sketch of him for "Foreign Missions" in "The Church at Home and Abroad", Augt 1888, later published as a leaflet by American Tract Society. Dr. Atterbury not only wrote out his own recollection but gave invaluable advice and gave me a volume of 433 pages in which in a beautiful hand, Bowen's letters to his family from July 28, 1847 to Apr. 5, 1858 had been transcribed. In addition Dr. Atterbury passed on to me 145 letters of Bowens to his father, mother and sister, beginning with a letter of Aug. 12, 1846 from Melford, Pa. To his mother and ending with a letter of Aug. 12, 1846 from Melford, Pa. To his mother and ending

The American Board of Foreign Missions has kindly furnished copies
of Dr. S. G. Bourne's letters to the Board beginning with his letter of Dec. 12.
1846 offering himself for service as a foreign missionary and
ending with his letter of Dec. 13, 1865.

wrote a letter of Jan. 18, 1883 from Bombay to his sister Catherine
Others who are now gone who drafted letters of Brown or
their own recollection of him were Lieutenant-Col. G.W. Oldham,
Bish of E. G. Andrews, Bishop J.M. Thoburn, the Rev. E. S. Atwell DD.,
the Rev. J. Murray Mitchell WD., the Rev. E. G. B. Stellam, the Rev. L. B.
Telford, Mrs. & Mrs. Samuel J. Barlowe, Mrs. W.R. Williams,
Mrs. D. E. Bridgeman, the Rev. Theodore L. Cuyler, DD., the Rev. Richard
Burges, to the Rev. J. D. Stone DD., Mrs. Ruthlidge, Mrs. William J.
Greenwood, the Rev. Dr. W. Bellantine DD., Mrs. D. C. Deans,
Mrs. Anna Bellantine Park, Mrs. L. D. Weston, the Rev. Alfred
Shelton to the Rev. Dr. W. G. Gilman, the Rev. C. P. Ward, the Rev.
George T. Ross, the Rev. J. G. Potter, Mrs. L. A. Mansfield.

One of Brown's classmate at the close of 1860 at Union
Theological Seminary, in 1861, has by this passed away
but I had letters from two of them, Dr Edwin A. Brashley and
Dr Alfred H. Dashiel and remembrances of him from the Rev. Stephen
Strong and the Rev. D. L. Dole who was in the Seminary with him.
But I have not met about his Seminary career from the Rev.
Albert H. Chapman DD. of the class of 1860. Also a copy
of the last memorial sketch which appeared in the "Christian Review"
of the year 1861.

While no biography of Brown has ever appeared many references, some
long and some extensive, have appeared in missionary papers in
and books. The following list contains most of these cited as of
very considerable New York "Christian Advocate", 1888, p. 120, in parti-
cular by Bishop H. W.; "The Eye in India", 1888, p. 135; Bishop
C. H. and Dr. J. "How Free & Happy in India" pp. 237, 387; Bishop
John D. M. "Story of My Life" pp. 524 ff; Bishop John H. D. M. "In
India a Day and Night" pp. 338, +33, 3. 2, "My de-
parture from India"; "A Few Days in India"; "The Doctor's Record", 1888, 2d Ed.
Being published in "Our Standard" p. 122.

being filed", 1859, for 219,300, &c. "What is done?"
part of cal. R. R. & C. Co., ft + 10-11; "Same date,
Nov 5, 1859, - by B. H. D. & G. "A. D. H. & C.
Co.", "Wilson Co. 2, Feb. 18, 1859, drawn on the date of
Dec. 1858; "Harvard", Dec. 23, 1859, - by the Rev. J. W. Mun-
roe, "For 3 months past"

^{through}
up to the year 1850

a friend of mine for more than forty years,

Beyond every other indebtedness, however, I must acknowledge my obligation to Mr. Henry W. Parker of Taunton, Mass., who for many years had, associated with Mr. D. C. Hardy in his addition to the Taunton School and Conference, as well as the local school, such a study of Brown and his writings as Dr. Parker has made, and he has given me often of Brown & him, especially Desnoes' romance "The Pipe of Raphael" published by Wiley and Putnam, London, in 1843, of his "Isp & Mohammad", published in Boston in 1856, of his various treatise and pamphlets and a Ms. of his diary kept at St. Bonaventure, N.Y. from 1880 to 1890. Since Parker died in the year 1879 to 1883 the collection of his unpublished is in the hands of son in 237 and above.

It is to be regretted that Mrs. Parker has been prevented by ill health from completing this biography hitherto and also from publishing those studies in metaphysics and philosophy which she has made through many years and which if published would give her a high place in American Scholarship. I cannot be too grateful for the stimulus and inspiration of Mrs. Parker's friendly over nearly half a century.





of George Brown's death, beyond his father and mother he
got no news of the late at her parents' & his, say. He
began his autobiography with his birth in Middlebury, Vermont, on
Aug 33, 1816. When his grandfather died now, after the funeral, death
came from, how far he has to come to be buried in Middlebury, or
at a greater distance even to distant friends now it is to
say, no information. He was at the E. Barn, with his wife,
and I do know where I saw my cousin Sam, great
nephew of Mr. & Mrs. the father. It is with all probability
Mr. Charles C. Brown, deceased, in Kenton, N.Y., in
1909 aged 92 but you'll see his death record on a card
with the family. His son, the subject of this note, and
his wife, a Miss Anna Thompson, were in Middlebury in 1840, little
over 20 years ago, and then settling there after having been
over the ocean to the West Indies for a year, in 1838, found
a place to live in the country which, had "the best
and whitest sand on earth". Little did poor Anna, then a
young girl of 18, ever dream that she would be the mother
of a son who would grow up to be George Brown's son who
we all know.

Of Brown's father in the original version of his account the
whole story of him and his descendants is not in chronological
order, but they follow quite closely the family of his
son, the subject of this note. In the original it is
given in the year 1811-1833, his father, and an
interesting note to his father died with the following
sentence: "He is now in heaven, an angel of light & wisdom."

"At first time, after the death of his son, the author began to think
from reading his post box in his wife's hands when he
had to take up a new address in the town a good deal of

Captain & not in the man agent and he & the
new man were soon here to copy it off the
typewriter. He has a few more to type & then
they are to a Captain in the U.S.A.F. who is
in the field, but it is up to the information &
advice of you, and by your advice he can be
safe under this condition and at the same time informed of the
activities of our forces in each, he fulfilled in the Bom-
ber Squadron in 845, in black we see they are 2 ~ 300, XLII, &
in each case he had the best flying in life. But there are so
many more now than there are of us in the line, but we
have got our body parts & this we are. Now we are & distinction
we are going to have no cause of trouble for us, & it
can't be avoided at all, & it is my fault as I am the one who
the line we are in & responsibility. In this I am thinking
about the subject of this, is moderate by the way, but the
line is very fine, very little, it is hard to see for us
the way down we are as far as I can tell this is when in this
line. Dark sky, & I don't think it is the same day, the
front passes 3, or 4, and in one of them we are stu-
mbersome or simply as we.

"So the day, the case is with him of the, a traitor to us
and a traitor to the Army, and of the things
which is right and wrong, & so, all the other junks
he gets them, & they are not good, & the others, being
of the right, but he doesn't know the right
from the wrong, & he is a man in earnest in
this, & I am afraid of the day, the plane we
are in, & the weather, & the plane goes a lot, my father
is in a well known for safety frequent mis-
merited name

"Domestic arrangements were simple, consisting
of a large room containing a small kitchen, a
large parlour, a small dining room, a
bedroom, a sitting room, a back room, a
kitchen, a stable, and a large garden, at
the rear, with a large orchard.
The house was built of stone, and
had a tiled roof. The walls were
white-washed, and the windows
had white frames. The door
was made of wood, and had a
large glass pane. The house
was surrounded by trees, and
there was a path leading to it.
The garden was well-kept,
and there were many flowers
and vegetables growing in it.
The house was very comfortable,
and the family lived happily
there for many years.
One day, while the family
was at home, a man came
to the door, and asked
for shelter. The family
invited him in, and he
stayed for a few days.
He was a kind man,
and the family
were very pleased
to have him stay with them.
After a few days, the man
left, and the family
missed him greatly.
They never saw him again,
but they always remembered
him fondly, and thought
of him often.
The house remained
in the family for many years,
and was passed down
from one generation to the next.
It is still standing today,
and is a reminder of
the happy times the family
spent there."

"The house had a large garden, which contained many fruit
trees, such as apple, pear, and plum trees, as well as
some vegetable gardens, where the family grew their own
vegetables. There was also a small orchard, where the
family grew various types of fruit, such as cherries,
peaches, and plums. The garden was well-maintained,
and the family spent many hours working in it, and
enjoying the fresh air and the beauty of nature.
The house was located in a quiet, rural area, and
the family enjoyed the peace and quiet of the countryside.
They would often take walks in the surrounding
countryside, and enjoy the beauty of the
natural surroundings. The house was a
comfortable and peaceful place to live in, and
the family was very happy there."

"
mention".

Bowen's comment on his father as an intelligent man refers to the period & Bowen's young manhood before he went to India. In later years, shortly after George left America & father returned fully and healthily to his Chth. faith but lived only a few months in his second happiness and peace. On hearing this death George wrote to Harriet from Bowdoin on May 7, 1848:

"I feel thankful that you had time to write me so fully, as you have done, and that I have so many friends with whom to share my mind. I know how the opposite and becomes worse than D. now when there is no client for them. I have been deeply moved by these tidings. India are not much to be happy left death of their fine friends; but think they are more affected than us, but because as when the friends die. For the loss of Chard develops in us no such a strong & opposition that is not common with the world. ... I can look & praise God as often as I come to the room of grief. Grief has so abandoned towards my father's bed in sparing him during 35 years of infirmities and infirmities, and in accepting what is probably now of the last & greatest extent, namely the final & unquenchable consumption of a heart stricken to so many other cords & virtues; and finally in giving him such a tranquil and happy exit from the world..... I dare to look upon the scene as you describe and doubt not that we will all traverse them with a like heart. One prayer I have many times sent with much fervor offered when at home to God, namely that the might be the salvation of all disease in our family, and a freedom of all misfortune in the st. Perhaps this prayer was in a measure fulfilled during my father's sickness, and that it was a season of greatly mercies here one to another. So I should judge from your letter. For this I thank God and shall thank him. One of the first things to come into my mind was this, that if Death had been at home and at taking his

There will be later references to Brown's father but it may be well to summarize here what is known of the rest of the family. No one is living now who remembers them but the late W. C. Ellertson, a greatly beloved minister of the Presbyterian Church who was secretary for some years of the American Anti-Slavery Society and some years ago his boyhood recollects a:

"My acquaintance with the Brown family began when I was a boy of ten or twelve. They were near neighbors, in fact, of our family. The Brown family consisted of the father, a slaveholder merchant in comfortable circumstances; his wife, Fug. his daughter, Harriet and Katherine, and the young Frank, a boy of my own age George was especially distinct with me as being older brother, John G. Ellertson, a graduate of Yale, practicing as a lawyer in the city. As I recollect they were not at all a religious family, although the mother, a very kind and noble lady, occasionally attended an Episcopal church on the night school. After a few or two such our acquaintance with the family was somewhat interrupted by an removal of another part of the city, & by my going to college at Leavenworth and then by the removal of my brother, J. G. Ellertson, to Detroit where he established himself in the practice of law.

"During this interval Fug. Brown spent more or less a few months in prison, but of the time in daily, and making a trip of about eight days to Leavenworth in two days. The father & I became friends and when Fug. Brown returned to the coast, he lived rather a bachelor life, deriving his income from his wife etc. The young son Frank became wild and浪子like, they sent him to sea and little or nothing was heard of him for a long time.

"In April 1844 having finished my college studies, I went up the A. and as my father friend had just moved over to Lake

been received of my General. The trial might have been due to him.
 But it seemed so manifestly ordered that I could not but be reconciled.
 And there is not a word in your letter that exhibits anxiety as to my
 safety so that I feel rebuked for doubting your faith and love. Among
 his sayings reported by you there is none that has any reference to
 myself. Of them I am rather glad. His affection for me seemed of old
 to be inordinate and I rejoice to see the evidence that Christ had become
 all in all to him. Of Christ he could speak you say, but concerning
 the nothing else was apostolic. I praise God for giving him not only
 grace but opportunity to exhibit in his dying hours to others the
 spirit that had been put in him. Might not many in our church of
 this age who have been spending nearly all their days in the cause
 of the Lord and who do yet seem to be groping in darkness, might not
 many such profit by considering the fresh and joyful gladness which
 brightened the 11 and 12 hours in the Kingdom.... Oh why should
 Death have you away, on another long voyage without having come to a
 knowledge of Christ.... Bro. Addis wrote to Dr. French last year on a 6
 month voyage to Demerara and Rotterdam. You wrote last to bid him on
 a 16 month voyage to South Africa. I suppose he has sailed for South
 Africa via Demerara.

The next day, Aug 8th 1848, he wrote a long letter of appropriate comfort
 to his mother sending her a draft from his master's salary of \$400 a
 month and expressing his conviction that it was his father's new
 friend friend which had prolonged his life: "Dear Mother, what a sense of
 relief long gathered to the heart over here for I have but one fear. I am
 unfeared when I think of S. C. but I am anxious about his health but
 not what he is doing any portion of the long, long period since dying
 his conversion. His soul seems to have been fixed in Christ, absorbed in
 Christ. This is the essential mark of true religion. What a wonderful legacy
 of gold & silver could be so precious as the worth and value that goes with
 leaving the world via朋友 with him."

In N.Y., I boarded for a short time in a dormitory in which the Brown family, located at that time, & are in West Ash. sister place."

In a conversation with Dr. Atchley, in October 1905, he gave a narration of Frank's adventurous career. "He was the unfished of the family," Dr. Atchley said. "He was offered off on a vessel by George & you the first charge came in from a ship, and went to the Eastern seas. No family has not been from him for six or eight years and then he took up a life and hard-saw dealer. He had been engaged in smuggling in the East Indies. Then he returned George had gone to India and went for 6 months to see him. It was a ship & at return to Frank went off to the East again. George was at home from him occasionally. He was a gambler and a few more don, death to get out right. Now and then a ship would come from him and you only through Bloodwood. One goes late March to the ship you see the fish. He had been commander of a coasting sloop. The captain he had bought a number of cattle on a good sum. When he was on a steamer (the "Lightning"?) he if the crew was. On board he seized on the coast of Africa by a U.S. gunboat. The captain (Boston) and crew were taken off and brought to America and hanged. A man named Brown was among them, but it was not Frank. Frank had been on the coast in port office and had been left on board. One day and cause lost his coat to be taken off him & he removed to the freight. Next night a little boat dropped along under his window and he dropped it in and got ashore. Down on hot coals & at his escape. He returned to the U.S. and stayed without avail to collect some money out to him in China and went, his family now in the Patent Office.

"Mr. B. B. Turner, a brother of the Kelvin Turners, who

London date of Nov. 7, 1846 Brown, then in Union Biological Survey, wrote in his diary: "Last night, I dreamt of D.B. that he came into a room where I was with others, and ^{announced} ~~announced~~ that he had experienced a change of heart. I sat down today and wrote him about it." On this Brown added in July 1851, "This person died soon after you, and I hope in Christ."

one trip not without & to his mother as he was sailing on
the ship "Washington" from New York to San Francisco and }

D. B. C. Atchbury for

From a highly qualified
methodist missionary in Pekin. China, and of the Rev. Ammon P.
Atchbury D.D. for
From a useful minister in the
Episcopal Church, from Frank a lot of material information
and he sent out the East again. He one night heard of on a ship of
fifteen men in Mexico in boats is him. The ship was plundered
but Frank escaped, telling that he knew well that there had been
and could not be caught. He comes to America again and
says that his wife is also a free man.

The day Frank met with him at a hotel he was going to visit
China. So this day & Dr. Atchbury, went to see him and completely
told Frank that this was the last they he could do with him if
Dr. Atchbury took him to him with him in Woodstock City
and in Nov. 1894 he gathered and collected and did a hundred thousand
and was buried in Woodstock.

All of Frank's letter to the family is worth and to Dr. Atchbury
Saying how disappointed always was to him that a doctor like
him, for so, from Nov. 1878; in health by such the people.

"My dear friends,

Was writing you on the 29th after a rather long silence from me,
being stopped at H. Towne, Barbados, P.M., P.M. and now in
Bolivia. My health has been good (for me) and it is to be hoped
(I hope) will be so. I do not think that I can get a
fit in agency in the Company, as there will be for some time to
be a fit one ship a month and it would not pay to have an
agent on a salary. I am awaiting Col. Tyrell (?) and will let
him make my arrangements. — Subject to whom and when
the "Cochlear" goes to this time I have nothing more but
things will I think, the reason for the latter getting up have and
Col. F. will have more to say.

"In dealing with it I took two suits the Peru, one suit of

the Emperor and his family. I was received with a great deal of politeness and had a very pleasant evening. The Minister wanted to see me to take my ideas about Chinese immigration. He is very anxious to introduce that kind of labor into their Country and will call a meeting of plotters in a few days to have a consideration on the subject. In fact I have strong hope of being employed by the Brazilian government to act as their agent in their affairs.

B. H. Col. Dardel and I feel pretty sure that they will soon set all right and in that case I shall not care a cent for any steamship company and if I can keep my health for a couple of years there will be many enough to last me out the balance of our lives. If anything should happen one year after the "Era's" birth, I shall be able to send you money by that ship.

"We have a fine boat (sic) ^(see) government, and the view from the windows is something beautiful. Rio de J. is a beautiful city anyhow but very difficult. I am afraid our hotel here will be enormous but we have boat passage to him my mind is not troubled much. I have been troubled the past week by a strong boil on the jaw and incised my mouth. The doctor I go to says it comes from a dark tooth and recommends a dentist. He has done but little. I shall start today or a few days to pass a few but I am very anxious.

"Yesterday I saw a good English master & ship and a good house. There is a good deal of good property in the port two & three times that of Brazil is property.

"Col. Dardel is very much liked here and is a favorite to us all with the soldiers from the Emperor down.

"I think of the Captain & the sailing party on our frequent visits and as a living to form a man and wife the society of common people.

"We are getting on with time we sailed from New York and there

have been a considerable charge in my circumference & I
am still without money. So we hope that better time is coming.
As soon as I have anything clear and settled, I will write. We
by way of England and if with us will see Cabb. by the present
the harbor, the 'll judge as best. There is not p. done.

"So I do not know the number of your new position to 38th
St. I add in this fact as number 24 of Mrs. Wilson [235 N. 38]
I hope that you are having a pleasant summer and that mother go
on well. You must leave this about 25th inst. as the
ship is expected to go home in 20 days. The car is the 1st, &
you get a few hours from her, about 40000 steps.

"I hope you are all well and how admirably good health
you all are.

Opposite Webster,

March 6th

The two children, younger than Fergie and older than Frank,
are Stewart and Catharine. The father died in the ship of 1848 shortly
after Fergie's departure for India and the mother and sister live
together until the mother's death in . Stewart was em-
ployed in trading forest products, among them their Anthony who be-
came Mrs. Vanderbilt Vanderbilt. Mrs. W. L. Williams, whose husband
was one of the oldest Bapists minister in New York, and who was the son
of Mrs. Mary Williams and Dr. Leighton Williams, tells me
that Stewart was small and slender and very bright and
resilient, a teacher in his family in New York and also in the
Episcopal school of the Williams' Olney Church. Kat, according
to Mrs. Williams was an ordinary, dark-haired, healthy woman
but no less for a time on the classical stage at Park Theatre
Bengal Stage Theatre, the location of 23 Carter St. or the end of
her life. Mrs. Williams said Kat was good in a book-binding
and when Stewart was failing health forced her to stop acting

20

21.

Dr. Attributed notes

to usg a base in gathering "the poor & afflicted" as
the word has been found this last day. A writing
for a fish and fowl no & a dove can easily
fit the supper of the sisters by which they were enabled to live
in comfortable comfort."

The only letters from the sister which it has been possible to
find as yet, are one at least from Margaret to George and the
other dated August 3, 1858 from Catherine to Dr. John Gill of 51 St.
Pratt. St. & M. asking him for some copies of the article on Brown
by Dr. Westcott, in "The Church & State and Church" for August
1858:

Herewith are:

"Dear George

"I write now in answer to your astonishing communications.
I have been deeply and variously affected by them. I am not quite
certain of their divine truth. Many men have sometimes been mis-
led by their own imagination. It is possible (though judging from
your character most probable) that you are mistaken and that the fulfil-
ment of those prophecies will not take place in our day. I greatly
long to know your views now, a day presented to your mind on the
effect of certain accomplished predictions (Matt. xxiv.) having
passed. I have examined at the Register what you must have
done & if disappointed in such large a hope, & I then
shout your faith must have received. I am daily hoping for a
letter which may settle my doubts.

"On the other hand I say to myself that there is nothing in
Scripture which positively forbids the separation but the last times
or near. I recall to my mind that in the time one approaching
for the fulfillment of prophecies about Christ coming
revelations were made to holy persons such as Daniel &c. (Many
that, since I recollect you not I have been endeavoring to be
more exact)

and act as if its declarations were strictly true. I found myself but my time & probation, labor, freedom is committed to this summer. I began immediately to send the "Freethinker" and spend some hours every day in the study. I must get to work to make the in all 70 weeks, and above all to make this part of Deny available to my anti-slavery agitation. I have so much concerning my own state and to let go conditions in the addresses to the slaves and the slaves and myself see a white fellow has greatly interests and importance in effect being accepted. & by any person writing a particular time, yet we may know before my next I say to you by a slave that's clear these things, for what this year, - let us be ready.

"Like the night & you wrote I have put that the Lord was teaching me and said if we had more knowledge than for down time I fear, yet not with the idea [trickiness?] which I desire. The day after reading your big disclousure, Mrs. Rick. even brought me the life of Mr. Garrison by Wigham. I have always been proprie to her character and a few of the book, yet I now find he owned that I was perfectly stale, made arrangements with both at their time."

Harriet seems to have been living at this time at 296 York St. Katie letter to Dr. Phillips was dated "Brooklyn, N.Y., Aug. 3. [1888]:

"Dear Dr. Phillips,

"Your most welcome (sic) in advance of the package. I thank you very much for your thoughtful care in preparing this for me. Some of our friends and relatives will have an opportunity of seeing this article who would not otherwise do so. We are greatly pleased with it sketch itself and with the cut also. I am interested to contribute for their number of "The Church". Do you?

(I always use that name under protest. It is a man's name. We do not propose to be The Flacks) One interesting fact has not been mentioned so far in any of the accounts. George had a copy of his wife's will. As a young man he was fond of it, and in the time of his infirmity as he grew old. It often nearly caused him trouble. After his wife's death and former wife, George had the same account and to die at her house one day in the week. If he were in favor they might only have had six hours to get friends and supplies in his old way and the doctor would be there quickly as they came up stairs.

"George is a tall figure - but I have not heard the exact from - speaks of his son's gentle. Son in writing a few days before he died about living in each number, in the case of the person in this place, in the garage and plays with children. I see a few years ago hearing. And we speak of it now like he would expect for the entertainment of his children. As a young man before his conversion he was exceedingly rough at home, then social character did not bring out the best in him.

"I am feeling much better than I did. Do I take medicine, which I have not for the last six months. As I have, it is not good for me to have like this for my days. When I am feeling so small & one comes to help me - it feels good, but one that did this for a physician for me and she is not here.

Yours very truly
C. Flack

Catherine died on June 3, 1894 and George in Jan. 1905.
The two bodies were buried in the same grave with George in greater, Westham Cemetery, of Brown marble.

24

Boyhood and Youth

25

In the second installment of his "Reminiscences" published in the "Burlingame Guardian" of Jan. 18, 1879, Bowen gives an account of his boyhood from twelve to seventeen, as remembered and interpreted after half a century. He is speaking of being at "those rather or more simply, as 'it':"

"When A. was 12 years of age his father gave him a brief respite from school life and took him into his own room in room. He had been really gone into business with his step-sister for the importation of English dry-goods. The only schooling A. had ever before had to date. He was desirous to think it often given that he should have been left at school for some time a man; but gradually it was for the best. It often happens in this world that the very abundance of our opportunities hinders us from valuing them and improving them. A. carried with him the feeling that he had much to learn, and a desire to improve such time as he could command in studying. He was very fond of reading as soon as he got time deserved the books that were in his father's library. Though so many years have gone by, he has a distinct recollection of many that he has. There are the books in light volumes and the Annals of his father's place in the upper back stairs of the house, &c. A. A. when in the summer evenings he would pass over the fields in sketching of illustrations for news and &c. He made up both his school as he had at first. There was Rollin's "American History" and Webster's "Cyclopedia". This last book exercised a great influence on him and deeply impressed him. He said it was not the condition that a man who wants to be educated must have a good practical discipline like that of the people, however to enter business and keep his apprenticeship. He was born in the dry, and he wanted to run his own a stock boy, & colored cloth, & start men, became Washington, by name who was for many years a t-

family and regarded herself as a corporal member of the same, who did not know how to read but was very desirous of finding out what had been going on in the world before she made her appearance, used to bid her to come to look at her at 8 Hollie or at St. James, at night, when her work was done. His reading was by no means confined to history; his off it was done but on romance; the Arabian Nights had a charm for him; so had Scott's novels. In short as Shakespeare was a friend with him for many years. For several years after he had been made a clerk, he worked in the day time, being obliged to exchange a post office in Cannon Street a post office in the hole of the Cunard ship till 4th of October and being consigned to the house at Paddington, this being, as it were, belonging to them, or in the office copying letters, or keeping books or, in slack times, up in the great reading room of the bookshop. In the evening he could be at Digna da Ponte's hearing French, Italian or Spanish, or at home reading Shakespeare or some other book. At one time he took lessons on the piano from a lady Englishwoman but not fancying his strictness he left off taking lessons and on the 1st of July. A great passion for music took possession of him about 1866, when the Italian Opera Company came to London, and for a dozen years there was hardly a night; he was there for them Italian Operatic music.

The following books are those which are in the house library; all of which in turn except is the allusion to St. was given either by his mother, whom from a first attack of insanity, until just dimly, of late, Richard's Cyclopaedia, Remains of the St. Lally, Washington Irving, Faerie Book of Faerie, Books on the United States, Rogers' Stewart, Walter Scott, Memoirs of Lee Cassier (H. H. H. Cassier), Miss Edgeworth, Pictorial history of America, Descriptive Compendium of America, Lewis in West, Death of

Chinese, Gothic, &c & to this are added many books in French, Italian and German as these languages were increasingly studied. We also had the privilege of getting books from the Clinton Libary, afterwards the Mercantile Library.

"Domenicale does not remember to have been in those days at any time, except to on the subject of Religion by his parents. There was no family prayer and sacrifice not any in private. There is family book a few in St. Thomas' Church (Episcopal) and another larger by an Episcopalian as it says itself, St. Cen regularly reads the one from Saturday night to Monday morning he had some knowledge on the subject of Religion; but it passed away.

"On the eve of St. Francis the 4th was intended to go to this with word as an actor. He thought it was his mission & not some typical that would command the world but it is the work of Jesus. But it was so far a few hours to three or four. In other words 'St. A. N. & Francis' is the man Scandinavian in its soul and character, another was founded on teaching in Democratic Slavery & the American Republic. This I do not know for certain, but he was in all his first office, & they took care of the time being & after it, NE either and truly fully. Method of going to the whole St. A. done as if he could not longer wait the time & in. It was in those days a great dream for him to be a teacher but started him to execution. He was educated and come & but now has to wait this opportunity in intention to see to open this age & form a school. After hundred years, "I better take than the greatest, & I do not know if we shall be excepted by God. But if we do not have converted the entire people should be diligent & then we do not despise them, but this for the reason that we

do not think it would be to the glory & God or the good of my
 S. had from his mother, however a day or two ago otherwise and
 am inclined to tolerate any right of it: a man of large
 things & ideas, as I saw him in comparison of the others
 and was before enough.

An entry in his journal in Dantzigland in 1836 reveals the work
 which he had been doing in his ambition to produce a great drama:
 "I have written one minnabale in dictio, sketching in taste, nothing
 in plot. Nineteen months ago. 2nd. another, carriage, carriage, but
 speaking an ardent passion for liberty. 3d. another where thoughts
 were spread out into lines, thirteen months ago. 4th. another where
 thoughts were concentrated into a picture, every line was laborious
 to read as to write, ten months ago. 5th. another good. Seven months
 ago. This is the largest year but after a year!"

(LVI.)

In the action of his "Reminiscences," published in the Boston Guardian
 Jan. 31, 1880, Bowen wrote of "Olyph" as follows:

[Just as Rem. LVI. B. G. Jan. 31. 80 p. 58.]

The tragedy to which Brown refers here disappears save for the Scandinavian tragedy "Olaf" which was written in New York in 1836 when Brown was 20, although he says it was written when he was a year or two younger. It is a remarkable production for a boy in his teens. The scene will one expect as in Mazarros, the ancient capital of Norway, and the deathbed fate of Strom-them. The excepted scene is laid upon an island not distant. The time is the tenth century. The personage are Olaf and Atlekin, prince of Norway, Sigurd Earl of Stromthorn, and his three sons, Asgild, Forn of Norway, Alfifa, daughter of Sigurd, noble and she o. Atlekin tricks Olaf into the seventh murder of their father. Olaf was to slay the murderer. When he discovered it to be he carried out his vow by suicide after Atlekin's perfidy has been discovered and punished. The tragedy is interspersed by the love of Olaf and Alfifa and the jealous hate of Gylf Thord for Olaf and his confining with Atlekin. The play is concerned with extraordinary skill and wrought out in feeling and in language with real power. The author has worked being fully into the Norwegian language of the time about him in depicting and his tragedy is few degrees to most of the American literature of the day.

At the age of 18 Brown withdrew from his father's business. His journal entries at the time explain his course:

"Oct. 15, 1834. I began to conceive a dislike for business upon my return to the city. And very fast remove concur to produce this dislike. I had been 7 years in a store at the age when boys are usually at school improving their minds. At 12 years of age I entered the store, knowing nothing, literally nothing. I had but few opportunities to improve myself which is however, but by these few I below I profited. I studied French and Italian and read considerable history. But then I found myself at the age of 18 unengaged and had to seek a bus and other things, I began to perceive the injustice done me by

taking me from school at so early an age, and to experience a distinct fear for him in and a desire for study. Unable to satisfy this, I felt very much insulted, became moody in my temper when in company, and penurious and melancholy when alone. I know that my father's chief desire was to see me a merchant & trade - and is to satisfy in some way my taste for study. And accordingly on Monday, 4.5.13, about 12 o'clock, perceiving that my father was alone in his Country Room, I followed the bent of a sudden resolution and addressed him thus: 'Sir I am going to make a proposition to you which I hope you will consider favorably. I have been in the store constantly for 7 years at an age when boys are at school. I consequently find myself without the knowledge essential to a good man, and moreover I have not the taste for business I ought to have. Therefore I wish you to let me devote a year to study. At the end of this time I will have much improved myself, and moreover I will have a great facility? 'Cross - now - figure', he replied, a phrase denoting such and, 'if you should leave the store for any length of time, you will never be fit for business, and will never be well¹ to return to it.' He added something about the manner in which he first got along in the world, by force - men and assistance attacking the tree, and by driving him himself more & more to study. 'For how long?' I answered; 'that I improve my leisure time: my evenings I spend in study. But I have no time to read and can only pursue one study at a time. And as far back is a taste for business, my taste will certainly not be increased by my course here. I shall conclude and after digest for 5 and will not think myself oblig'd to pay any attention to it. Besides, his time how young I came when I left school. Boys - really' - here I checked myself up quickly; I should ^{certainly} have prompted him, had I spoken my thoughts & the injustice. He would probably have answered in a sullen manner, and should not have paid me his t.

He continued, 'This interferes with all my intended arrangements; it was my intention to retire from business in a couple of years and to have given you a capital when th^t I begin business. But now your place will be occupied by some other person and at the end of a year you will be much less fit for business than you now are. Now you are not so good a ch^h as you were in 1839.' - 'I know it and it is my object to get rid of the business if I have a wife come back with th^t intention of making myself & food merchant, and certainly I have no time to follow any profession. I feel that I can't make my living by this means' - 'Well,' he replied, 'I am willing that you should leave the met^t to whom you are going to enter some other course when you get through your studies' - I replied that I would willingly do so. He then told me that I might leave. 'I am much obliged to you,' I said, and 'No, you are not,' he said, 'I do not wish to control you in your business' And thus ended the conversation and with it my mercantile life.'

Then follows in his journal this memorandum:

"Today I became a student. To learn what I do the following things I will devote a year: the Latin language, Greek, French, Spanish, Mathematics, Chemistry, Astronomy, Philosophy, a good knowledge of history, from th^t time of Noah to th^t death of Napoleon. To improve myself in French and Italian, acquire a good knowledge of English grammar and read and th^t elaborate either on natural and mental philosophy."

Nearly five years later Brown wrote in comment on this period of his life and on these entries in his boyhood journal:

"How deeply, how deeply was the Revolution of 1848 in his experience & seemed as though a year did not suffice for its expression! It smote all their franchises. The people by force to be at it was either necessary or desirable to

should be a proficient in all departments of knowledge, and
 that it part of wisdom and to find out what course his spirit
 has in the love of life likely to be followed by him, & I give him
 up to the agency of these. Dissertation continued, however, for
 down goes to be a serious impediment to his progress. The love
 of study was also considerably lost through composition. No.
 numberless trials it proper to say that while he cannot journey the
 approach cast by the path upon his father, and while he is con-
 vinced that in the case of individuals who enjoy collegiate advantages,
 the pain is not in proportion to the cost, yet he is con-
 vinced that in all probability his mind cannot at this day be
 greatly better in many respects if it had had the drilling and
 discipline of a student in schools. It is not good for a young man,
 however, when there is a taste for study and for the application of
 it value of time, to have unrestricted liberty in regard the ex-
 ecution of his time. So this day the master is troubled with an in-
 spiration and flight in the afternoons in reading a
 single sentence, or hearing one, & go with a boy, step out
 into from the room to Jupiter, & the Sun and the Stars, and get
 back before the sentence is finished. Like an ant a dog, that, in go-
 ing from one point to another makes a diversion & every
 step to the right or to the left, but many as to make of the mind
 more & less. Weston has been much go sister between whom
 and H. exists a great similarity of taste. She was a person of
 remarkable endearments, without either of the edge & fri-
 gency. Naturaly thinking and writing, as made so by her ex-
 tremely kind heart, she yet had a wonderful power of character-
 izing others, and often that the acquaintance of anybody could
 not rest until she had made a few strokes of the individual.
 If she paid a visit in another city, her letters would furnish
 a general survey of the people she met there. She had probably

a greater influence on H. than any other person and has mainly
to do with the formation of his & the thoughts which go with him
in his past. Considering his character & H. in H. is content
to make also his father's attitude regard to the members of the
family - his manner towards them - as morally sound and
not of suspicion, especially towards his father. Though he seems
to me always to be but half a man, in mind and
form, much more than he appears by his size. In this day
the other way of approach is not to let much in of it.
of anything. He was treated out too great indifference and for-
bearance, I hope, the family when there is a vice, failing, inti-
macy between such individuals, as profit freedom from above;
where love and not regulation is with ascendancy."

Something more of Bowditch boyhood mind in the lightouth
year of his age is indicated in his journal of Aug. 1 1834.
where he indulges in a rather & greater against authority like a re-
straint upon liberty of thought and actions.

"In what country would they dare to impede a man travelling on
Sunday, and impawn him till the succeeding day? such has been
done in Connecticut. I cannot express the indignation I feel for
such rights. They have their (B-H) societies in almost every place
in the United States. They have done some good to the people in a
several respects; in temperance; but done this far worse than to re-
vile and enrage every respectable man who is not totally ab-
stinent? I have heard them say such & this to be a true:
'For a life where my necessities shall be greater - I promise to
be, wiser.' how I consider it a curse to the wise Creator to
curtail all the pleasure and enjoyment, intellectual and physical
that she has given me, she worth to enjoy or employ ourselves in
this world."

"I am ready to begin 'business', by which I mean 'employment'

baccinated. During the last three or four months he has been assiduously at work in my study and has thrown out a considerable quantity of material formerly existing there. A pretty large space having been cleared, Volney comes to occupy it. This is just the work I desire to read and that pleasure & I suppose is reading his wonderful and profound reasoning."

Our incidents will suffice to indicate the high standing and the great popularity of Brown's political friends. Brown relates this in the eighth instalment of his "Reminiscences" in the *Bentley Foundation of Manuscripts*, 1879:

"At one time there was a great deal of excitement in the United States and certain acts of the President (Andrew Jackson) appeared to done to indicate a desire on his part to make himself independent of the constitutional checks. It. then about sixteen embraced this conviction and did not know what to do to retain his position of the perilous step with which it was uncharged. He wrote an anonymous letter to the President warning him that if he persisted in his course, there were those who deemed it their duty to save the country by shooting him (or something of the effect). A few days after he had committed this letter to the post, which was his astonishment to see it in print, on one of the bulletins in Wall Street. The President had had it published. Before posting the letter he had shown it to a friend and this friend now suspected him of being author to letter that the President had made public. It was a good thing for H. that this friend did not communicate his suspicion to others.... Some time afterwards, H. son of the deacon of St. Mary, a midshipman on board of a man-of-war, was being sent home principally, for having written some foolish things and bearing a spirit of contempt towards the commands of the crew." Brown said in response to his communication of the President caused him "greater & deeper desire to write anonymous letter."

far as he can remember it was the first and last time he ever wrote.

The other incident was the contemplation of possible murder. He tried to carry "about with him a loaded pistol. He had a feeling of intense vindictiveness towards a certain person and persuaded himself that it would be a service rendered to society if he were put out of the way. But then it would be a very very bad and things and very unfortunate to be accused of homicide. If the thing could have been brought about without compromising himself or his friends in any way, very well. But how could that be? He did not know; but thought that it was as safe to be prepared of such an opportunity should he turn up in his way."

In his "Reminiscences" Brown recorded two other experiences of his youth one of which cut deeper in his memory than any other. He had then known ~~and~~^{that} the other was illustrations this type of experimentality and of his mother's attitude. She literary spoke had met with disappointment from which he had suffered greatly. He was now still very deeply wounded by "an impeachment of his father's integrity. A consignment of goods of new fabric had been received from England and there was a question with regard to one of the articles the extent into the composition of it at that (if we remember rightly) it was cotton or wool. Upon this doubtful the amount of duty payable. It was the custom to order one package of every sort of goods to be sent to the Custom-House to be examined; the appraiser then came & the master and satisfied himself with respect to the first. Bynum had, it's father had shown a sample of the goods to the appraiser and had been guided by him in making out the entry, at the lower rate of duty. Some other merchant received a similar consignment and upon that the higher duty was paid. This discrepancy was afterwards discovered, and the Customs authorities, unwilling perhaps to let it appear that there had been any malfeasance on their

fact, accused to importers who had paid the lower duty of having used draft-on. Representation which H. at the time attributed to the malice of an individual were made that had the effect of causing the Collector of Customs to seize all the goods in the hold, inspect and remove them to the Custom-house to be examined. They were found to have been correctly entered and were restored, only to find under consignment that was wrong, had seized." This transaction caused Bonomi "the profoundest grief he had ever known, for it touched him where he was most acutely sensitive".

The other experiences illustrated Bonomi's interests and associations. He was devoted to Italy and the Opera. Among his acquaintances was the actor Pietro Maroncelli, a friend of Dalmio Petlici, the author of "I tristi frangipani"; Maroncelli and Petlici were condemned to imprisonment for helping to liberate Italy from the Austrian yoke. Maroncelli was imprisoned for many years in the fortress of Spielberg and then died at the camp of his leg. After serving his term of prison he was freed and liberated, married a German lady who converted him with an Italian opera company and then came to New York.... His sister and brother thought I would go to Maroncelli, who was an enthusiast in the cause of Italian liberty, music and theater. Dga. Maroncelli left the stage and supported himself by teaching music. Maroncelli taught language to a little girl and from then whom they called Sylvia. and H. was asked to act as the representative of Sylvia Petlici as godfather for the child, baptized as a Roman Catholic parent. H. accepted for the oddity of it they, though her baptismal documents were known.

Bonomi's baptism began at the age of seventeen and lasted until his marriage at the age of twenty eight in 1844. In the fifth installment of his "Reminiscences" in the *Bromley Guardian* of Dec. 8, 1877 he gives an account of his early religious attitude:

"When seventeen years of age H. became a Sophie a member in

disbelievea. A sceptic in one who doubts the truth of revealed religion. It had scarcely begun to doubt before he made up his mind that there was no such thing as revealed religion and that it was absurd to imagine that there could be such a thing. He became charmed by the idea that he was making a discovery hidden from the common people, and the mystery of which was evidence of an understanding emancipated from the shackles of prejudice. It was evident to him that the name of Christ and — upon their convictions."

[Quat. all. of Reminiscence V. Bowles, Garrison

Feb. 8, 1879. p. 417, 418]

In the Bowles Garrison in 1861, in the issues of Dec. 26 & Dec. 28, Bowles printed a critical account of his religious experience. The character of this production and its interpretation of his youthful baptism are sufficiently indicated in the quotation from it in "Reminiscence VI" in the Garrison of Feb. 15, 1879:

[Quat. all. of Reminiscence VI. p. 430, 431]

The altered condition was "that even has such an offering for produce that he does not need the interposition of any higher power to be guided into the best path." As we have expressed it in his form:

"The human heart and conscience

Seek ardently each other ...

Religion has no friends

That liberty unopposed may go on a

In June 1836 when Bozzo was twenty, accompanied by the other members of his father's family, he went abroad and was gone for more than three years, returning to New York in January 1840. Twenty-eight instalments of his Reminiscences are devoted to these years in Europe and the Near East. In his journal he records a love affair on the voyage to Steamer in which he and two friends, unknown to each other, became involved with the same girl. At this period there was a good deal of melodrama in Bozzo. Both this and his ambition and the gleams of characteristica which later had full development appear in his Contemporacy journal:

"I want to be alone. I long to take the full dramatic in my hand."

— "devotees of human sympathies."

[Barbey Gurdian, 1874, p. 16 small column]

March. 8.]

After a stay in Paris the family went to Switzerland, then on for leisurely visits in Italy and Germany, five weeks in Austria, a month in Venice, two months in Rome, two day visits in Florence, then a visit to Antwerp and Brussels and then return to Paris in July 1837. A few quotations from Bozzo's early journals would suffice, however, on his account of scenery and striking out only a few of his self-revealing entries:

"Music is my divinity and Bellini her high priest before whom I bow. I esteem him a genius as great as ever illuminated the earth, a poet if ever there was one; every bar of his music is a poetical image and speaks a language independent of those that separate men. I am all to him, all that shall ever become."

"I bought this morning Sterne's 'Sentimental Journey', and in spite of my intention to prolong the pleasure, read it through immediately. It is a dear book and as I delight in as well as the idea of Yester."

40

put one in a confessional deposition. I believe men are less disposed to grieve for crimes than for being wrong, and as the latter is apterly to be good grace by unprofit. I know for whom memory wants to strike a blow at me, the remembrance of times when my hand obeyed not the impulse of a benevolent humor, when to give was a duty.

"I heard delightful music issuing from the most powerful organ I have listened to. [At Greyburgh]. I could have listened

"if it were the adventure of a moment."

[First Bombay Guardian p. 64. Apr. 5, 1879. Column 2]

"Camest at last.... but mother has rolled away, or - where

"this expression of Society."

[First Bombay Guardian p. 64 Apr. 5 '79 Col. 3]

"I have an idea that I shall someday write a drama

"highest facundie; but too profane"

[First Bombay Guardian, p. 76 Apr. 12 '79 Col. 3]

The return to this idea again and again.

"If I ever write the 'Christ' —

"into the drama"

[First B. G. p. 88. Apr. 19 '79. Col. 3]

"Aug. 30. 1837. I have now a copy of the New Testament — in
German ... About this time there was a brother — baptised him ...
... I have finished the Evangelists — I was unacquainted."

[First B. G. p. 125. May 10 '79. Col. 3]

"Can I explain the singular idea —

"or can believe nothing"

[First B. G. p. 88. Apr. 19 '79 col. 3]

42

三

'Here [Home] as disappointment. This is happiness. It feels good.
happiness'

"Christ in th daily for & my mind"

[First B. g. q. 26.79 f. 102, col. 2]

March 7. 1837

"make a creature of me"

[Same as above. Cal. 3]

"The extraordinary effect wrought by fire in a book —

"between her and heaven."

[First B. & T. Reg. S. 75, f. 112 Col. 3]

When the family were back in Paris in July 1837, after the year in Italy, Switzerland and Germany, the question of Bonaparte's friendly relations to his father arose again:

"Her mind is sometimes amazingly occupied —

I will cross to Curse "

[Finst-B. 3. Aug 10. '79. f (25 Cal.)]

"Have obtained information -

"No words can express my indignation."

[2 dam. Cal. 2,3]

Brown's later comment on this last entry can "I was the father
that had the right to be indignant."

The next two years Baron spent in Paris with a visit to England in the spring of 1839. His diaries refer cryptically to various "Cathays" upon which he deplored but they leave the depth and gravity of the difference with imagination. "Very much that occupied him," he says, "he is compelled to draw a veil." A few notes from this period must suffice:

"I prefer to enjoy the smile — —



to mount the skin with the head and feet "

[Frate B & f. B6. May 7. 79. Col. 1, 2]

In June and July, 1838, he was in London:

"June 1st. I wrote this in London —

Delighted concerts were put up every evening"

[Frate gB. May 17. 79. f. B6. Col. 1, 2]

About fifty pages of his journal in the winter of 1838-39 are carried with notes & books, mostly French and French:

"October 1838 —

Shadow and Memorial of his former self "

[Frate gB. May 24. 1879. f. 148. Col. 1]

A few more pages are devoted —

by Dr. Johnson & his opinions "

[Same. Col. 1, 2]

In the spring of 1839 he suddenly concluded the idea of going to the Near East. On March 1, he writes:

"Hearing of the countries to border —

remarkable in my route."

[Same. Col. 2]

He traveled with his wife Sophie but could not dispense with Shakspearean couplets written in son volume, Byron's in another and Shelley's

Boswell by Paris alone, according to March 29, 1834, going down the Rhone to Aragon, from Aix to Marseilles by carriage, and thence by sea to Genoa and by way of Leghorn, Naples, Messina, "Lycaon" Malta to Alexandria three months were spent in Egypt, including a trip up the Nile to Edfu, Philae, and Cærnac, ancient Thebes, returning to Cairo in July. Travelling up the Nile a hundred years ago was very different from today but Boswell would provide whom he went and the diary is full of true happy and helpful acquaintance, and of shrewd insights and reflections:

"Sicily is an abandoned country. A local government would do well in regenerating this beautiful island"

"delighted but tantalizing"

[First B.G. June 7, 79. p. 17, Cat. 1]

"mounts donkeys and rode to Cærnac —

"which are all decapitated"

[First B.G. June 21, 79. p. 196. Cat. 3]

"yesterday visited Abu Simbel —

"much pleased"

[First B.G. July 26 '79. p. 257. Cat. 1]

"July 23 to see boy since Leipzig and agreed to see the sun rise from the top of the Great Pyramid.... the crown by which we ascend —

"we will take his last look".

[First same. Cat. 1, 2]

"July 27. Passing by a sycamore, a dark alley in the Woods —

"fayre are a little Dumbish"

[First B.G. Aug 2, '79. p. 269 Cat. 3]

On August 2, 1839, Bowen left Alexandria for Syria;
"arrived at Beirut early on the morning of the 4th —

"and the Anti-Lebanon"

[First B. S. Aug. 2, '39. p. 270 Col. 1]

Among the amazing ruins of Baalbek he caught over the wreckage which the Saracens had wrought. He describes the great temple with singular accuracy but the gigantic monument impresses him less than the historical associations: "I was loath to destroy an impression in the presence of any other ruin as I do in the presence of these." The Baalbek he passed on to Damascus, helping out the Cyprian friend at this moment:

"A Pasha Demands —

"Conversations with him"

[First B. S. Aug. 9, '39 p. 282. Col. 1]

In Damascus and from Damascus to the Sea, Galilee and Jordan he regretted Bowen more among the brigadiers and general and disorders which characterized Syria a hundred years ago. When he regretted most an English companion he recited the scenes of Jesus' boyhood, including the Virgin's Mountain. When a number of women "were weeping" their turn, some of them pretty "and then went on to Mount Tabor, Geba, Habbul, Beiruth where the road from Damascus and Cairo were met, and then to Jerusalem. He spoke without failing on Biblical interest of the sites associated with Jesus' life and death. He was full of concern and express from the mountains and from the exposures and healthful sides his travel, but he rose from his sick bed to go on to Jenin and the Dead Sea, th. Convent of San Saba, to Bethlehem and back to Jerusalem: "I have always preferred to pass Jerusalem on continuing home, but the Moltz house was then my destination."

He left Jerusalem, August 31, for Jaffa (Joppa). Looking back on

(This visit to the Holy Land party gave later Bonnecarré cost in his "Remeurcement XXXIV":

"The following is from the published account —

"the power of the sex deception residing in the human heart."

[Foot B. F. 4pt. 6. 79. f. 329 (col. 2, 3)]

Part of September Bonnecarré spent in Stamford (Connecticut).

"September 20. The doctor (Bennett) accompanied me to Stamford to see a doctor friend —

"how [a] missionary."

[Foot B. G. 4pt 13. 79 f. 241 f.]

The missionary friend has written to me on closer acquaintance "I fear am from every living or of those of Mr. Robertson, Missionary, who is a gentleman of considerable literary attainments, and of a refined and cultivated taste in several of the fine arts."

"Sept. 27. Weather & weather conditions —

"both to bid adieu to Stamford"

[Same. f. 242 (col. 2)]

From Stamford Bonnecarré returned to Paris. He had a thirteenth day "guarantine" at Malta where he came near to or died on some insidious remark about America which he repeated and where he wrote in his journal:

"There is a tenth burden to my spirit now

"when I understand present"

[Foot B. G. 4pt 20. 79. f. 353, Col. 1]

Bonnecarré Remeurcement XXXVII and XXXVIII deal with his return to Paris and New York, "on the" ^{all} "bitterness" experience and his state of mind on taking up his life again at home.

[Finds ab 1 XXXVII, XXXVIII. from B.G. 41:27, Jan 1919]

54

at home

For the four years, 1848-52, Bowen lived in New York - the life of a dilettante, spending his time in reading, music, the opera, art and emotional and intellectual self-indulgence. In spite of his critical attitude toward his father in the matter of money, he seems to have continued to depend upon his father's support, his own literary enterprises producing nothing. In his "Reminiscences" in the *Guardian* of Oct. 24, 1880 he describes his life during those years:

"Home-making was being all the time a most selfish life. Our room was the back third story of 3 Clinton Place —

dilettante signs "

[First B. & G. Oct. 24, 1880, p. 88, Col. 2]

Progris egoism, his alternations of mood, his attitude to his father and to business, his literary efforts, his melodramatic ambition are illustrated in his journal entry of Sept. 28, 1841:

"Sept. 28, 1841 —

— went out enchanting"

[First Body portion GS 18, '77 p. 47, Col. 2]

Bowen later comments, "we need not say that the reflections of H. upon his father were wayward. The marvel is that the latter should have so long borne with one who gave no evidence that he was anything but a selfish, unscrupulous dreamer."

This, however, is a harsh judgment. H. Progris' journals for these few years are amazing. They reveal a breadth and thoroughness of reading, a richness and subtleties of philosophical reflection, a courage of intellectual skepticism, a wealth of culture and a maturity of mind which will all their ^{vagaries} sophomoric and melodramatic and egotic qualities, give them rank with any analytic and biographical of history. Both they and the "Reminiscences" ought long ago to have been published. In view of such publication some representative selection may be made available.

"yesterday — ungrateful town" (B.S. 1879. f. 289 col. 1, 2)

"there is a time when — what to do with it"
(B.G. 1879. Oct. 18. p. 460 Col. 1)

"I have ^{but had} for many years trying — but who knows?"
(Same.)

"Kierkegaard — poor executioner"
(Same. Col. 2)

"A short biography of Kierkegaard —
— remembrance of earlier enjoyment."
(Same. Col. 2, 3)

"In his sketch of modern estheticism —
— not an alteration
(B.G. 1879. Oct. 25. p. 471 Col. 1, 2)

"Immortalists implies transmigration —
— in their daily actions"
(B.G. 1879. Nov. 1. p. 424 Col. 2)

"How much more practical — partial enlightenment"
(Same. Col. 3)

"It was lessening the day — to an incentive"
(B.G. 1879 Nov. 8. p. 437. Col. 2)

"In a state of purification there is no gloom, and no delight; when proper clean and the aim is attained, annihilation might as well come, as immortality."

In the notes of 1842 there are copious extracts with remarks from Börne's Criticism, Fortheis Theater, and Deutsche Literatur, Bayre, Dumas, Gautier, Soulie, Carlyle, Bulwer, Stein, Bacon &c. and occasional outbreaks of poetry.

"I will not believe that earth can ever submit to annihilation of life —
— as he himself can work out"
(B.G. Nov. 15. 79. p. 448. Col. 2)

"In most successful temples — vice"
 (Dawn Col. 1, 2)

"I cannot consider Butcher — his opinion is now concealed....
 Does different. How much more pleasing — author himself."
 (Dawn Col. 3)

"Read with intense delight —

"Feel even this abstract."

(Dawn Col. 3)

"The very uniformity & silence and its environment should teach
 us not to count too surely on any change except what the mind
 may effect"

"The delineation of character — his whole life"

(B.D. Nov. 22, f. 461 Col. 1)

"A single Dawn distribution — still knowledge"
 (Dawn Col. 2)

"A great and R truth in no doubt — glibber?"

(Dawn Col. 2)

"Def. warmer is usually hot weather & too much freedom"

"A high wind — rightly studied"

(Dawn Col. 2)

"There were no misery in the world till the wind happened and was
 wanted"

"Nothing seems to me more important — find better".

(Dawn Col. 3)

"Deceit, deceiving — incarnation of sin
 (Dawn Col. 3)

"Saturday, 23rd August 1842 —
 \ on fungi, gnats, on fungi"

(B.D. Nov. 29, 1879, f. 472)

"The owl - rats diminisher"

(B. J. Dec. 29, '79, p. 473 Col. 1)

In the summer of 1842 he had two sharp experiences. Another of his love affairs proved futile. On July 26 he writes:

"11 Am. I write — 12 M."

(B. J. Dec. 6, '79, p. 484 Col. 2)

Brown's later comment is: "It had happened that during his first term in the Society & a person who made him believe that he had a great thing for him and who passed all about it the next day."

The other� was the rejection of a prose fiction manuscript. He has composed it in six weeks and spent a similar time in transcribing it. What it was we do not know. He said that he was satisfied with it and hoped by its success to extricate himself from some undesirable disappointment and to prepare a way for his greater work the "Egotist"; A Great Story on which he had been working. He was soon disabused and he had a dark day;

"It is apparent not to despair — I have them not!"

(Same. Col. 3)

But he remembered from Paul, Sepulchral silence, grinding poverty and "the faint appearance, becoming louder and more distinct till it became universal." The next day we were shown: "If this is anything whatsoever — entirely forgotten"

(Same. Col. 3)

He found some comfort in a hermeneutic reading of a Kempis in French which a friend & kindred Parisian reader & life had commended to him.

"It is remarkable that it might well affect the mind —

"in the vibrations"

(B. J. Dec. 13, '79, p. 496 col. 2)

"I don't trouble myself much about Supreme Being, but I have long inclined to the opinion that I find to be the basis of Spinoza's theory", namely that God and nature indwelt and nature自在 at once.

"I fear that this is a family conditioned world —
— look on and admire him"

(Same)

"Grand p'auai — female effusion"

(Bdy. Dec. 28, '79 p. 529. Col. 2)

"I do not know any works — a past era"

(Same Col. 3)

"where multitudes (several) — go in search"

(Same Col. 3)

"I did not know before — gain his life."

(Bdy. Dec. 27, '79 p. 521. Col. 1)

"In female beauty, those very persons — their judgment only"

(Same Col. 2)

"They love their moral independence — of my part"

(Same Col. 2)

"Do you wish to witness journeying — conduct for"

(Bdy. Jan. 3, '80. p. 532 Col. 1)

"From man where driven — appropriate it"

(Same, Col 1, 2)

"How I envy those —

— essential, present Tension"

(Same Col. 2)

"Eckermann's Conversation with Goethe —

— "own the material man"

(Same Col. 2, 3)

"Augt. 1st, 1842. — my rose"

(Bdy. Jan. 10, '80. p. 543 Col 2)

"He is taught her much

\
than we can be taught"

(Anne 2.3.)

"I remember a time

\ to enjoy it very "

(Anne 4.3).

"I made this reflection on a day —

\ days & its author "

(Bd. Jan. 24. 80. p. 568. Col. 1-3)

"A man's essential — will & new life"

(Bd. Feb. 7. 80. p. 573 Col. 1)

"What dear letters to most men —

\ &c stand"

(Bd. Feb. 7. 80. p. 573 Col. 2)

In 1842 Brown made notes on 105 volumes, having read probably 150. "In some few hours you had read over volumes & got lost ... not so much." &c & noted especially Dickens "Tartuffe", "Leaves of Grass" & "Hartley", "Sketches" "Elements of Pathology" & "obscure music" &游击队 "Liberation of European Civilization"

"1st. of January 1843.

\ affianced in the fore "

(Bd. Feb. 4. 80. p. 603. Col. 1-3).

"Perhaps almost every man, open & honest —

\ casting aside"

(Bd. Feb. 24. 80. p. 620 Col 2.3)

"Perhaps it were a religion —

\ opposed to me."

(Bd. Feb. 26. 80. p. 628 Col. 1-3)

Burne's later comment is, "All that is true in Pantheism is found in Christianity and this alone."

"Jan. 26, 1843. Commenced Egythrean —

— From the fragment

(B.G. Index 4, So. f. 4. Col. 3)

"Feb. 3, 1843 Dr. in Enquiry what —
in substance

(Same Col. 3)

"Lorraine says — man & woman"

(Same f. 5. Col. 1)

"Feb. 6, 1843. Human like bipedal — part man"

(B.G. Index 3, So. f. 17. Col. 1)

"Man lost of the God — devil"

(Same)

"And every good thing in the people — man is spirit"

(Same. Col. 1, 2)

"Sometime standing in light — Master thought."

(B.G. Index 3, So. f. 20. Col. 1, 2)

"A man should be caught — does not he?"

(Same. Col. 2, 3)

He went out an extended analysis defining "Soul of Man" (Egoism & Man). Its relation with the spiritual and the material q'ty natural cause & those opposite which are obstacles & to be suppressed, to stand wholly against & his mind.

"All (Schiller) man attributes — can be gained"

(B.G. Index 27. So. f. 10. Col. 1)

"In Sparta —

Sparta. It communit"

(B.G. Index 27. So. f. 10. Col. 2)

"There is a dynamic force in death — the & man"

(Same. Col. 2, 3)

"Shake I believe that — to open thee"

(Bd. 6p. 3, 8o. f. 51. Col. 2)

"Then surpasses the woof —

"the need of gold"

(Same Col. 3)

"Love not man more than — found otherwise"

(Same Col. 3)

"I have often seen it to me — satisfaction"

(Same)

"Winged and feathered in the content — on common sense"

(Bd. 6p. 10. 8o. f. 64 Col. 1)

"Truth & Steel — become a truth"

(Same)

"Bonapart in another place — having the hand"

(Bd. 4p. 17. 8o. f. 77. Col. 3)

"Diligent cannot be poor — in obvious"

(Same)

"The person who today — « plasticus »"

(Bd. 6p. 24. 8o. f. 88. Col. 3)

Abel-turz says "The strength of force & of — are being"

(Same)

"Vedantism says —

"that his own will not"

(Bd. 6p. 1. f. 100. Col. 1.)

"I demand it in yesterday — view of my mind"

(Same Col. 2)

"Now make I now to laugh — re-created"

(Same)

"The command & why to open its tight"

(Same Col. 2. 3)

During these same months he made many annotations on
Matthew's "Sleep in the Middle"

"Enseigne Ecclésie"

(Same)

D'Israeli "Miscellany"; Channing "Sleep"; Lamb's "Letters"; Aug.
1842 "First & Last"; Scott's "Martyr"; Pinty. V. Hervé's "L'Amour
Malveillé";

"Voltaire, a single line — early, later, later."

(R.J. Aug. 8. p. 113. Col. 2)

"Shakspeare —

"Pathétique"

(R.J. Aug. 8. Col. 1)

It is not known what became of Brown's great library project.
Agathon, the tragedy with Christ as the central figure and other
works by which there are references in his journal:

"Aug. 1843. Have been a week writing the 20 chapters — hat ready"

"Aug. 26.

"pathétique ou tragique"

"Aug. — "What else"

(R.J. Aug. 8. 1843. p. 113. Col. 2)

The only work of those years which appears to have been finished
and of which we have an impression, only one copy seen, is on the
Roman author "The Latin Rhetor" written in 1842 or 1843. Brown
did not remember the date. It was published anonymously at his
own expense by Wiley and Putnam in 1843 in two small
volumes of 210 and 217 pages. It shows how thorough his mind
was educated and it is a book of real philosophical
value but it is not dramatical and theatrical and full of ex-
horting words such as "mane lucidus, dilectus, insuperbus,
inductus, invictus" etc. Thirty seven pages of Latin were

printed in the Bowdoin Guardian a letter from a friend in America
with no cover & of his own, criticizing the romance:

"The people evidently use them —

to gain their ~~the~~ public"

(B.D. Aug 8, 1885, p. 113 (1.3))

The romance, however, both in its plot, its moralizing, its philosophy
and its art, while showing no originality, was far off in the
contemporary literature & the first copy of the book with Colby in
America. Long after wrote Brown, who had no copy of the book,
wrote to Mrs. Hankins; under date of Bowdoin, August 11, 1885:

"You need not suppose that my library —

— to the house, except"

[Copy book in pocket]

The Illusion of a Happy Life

Bonnie all by war come to an end. He grieved but grieve & fast from fear transmuted in a great devotion which completely changed the man and his mind and set him off on a radically new and different career. He first left us to the New life on the date of Dec. 15, 1842 in his journal:

"This day ended the episode of twenty four —

↓
"fed only by memory"

(B.L. Jan. 17, 80, p. 555 Col. 2)

A few days later he writes:

"Schiller — better sleep"

(same)

We have no record of his telegraphic name. He calls her in one entry "Goliathia Habenata". Nor is there any record of their relation until Sept. 1843: Bonnie later remembers saying that he had been in the South and that on his return he had accompanied her and brought fresh or in excursion to Long Island and that the feelings of love for and about her were not present to him fully "but gradually and idately".

"Sept. 24, 1843 — de ma vie"

"Sept. 25. A hot sunny day — long moment."

(B.L. Aug. 8, 80, p. 113, Col. 1)

He health set her south to now southern shores in Virginia and on Oct. 20, 1843 he writes:

"Perhaps the darkest week in my life —

↓
"beyond all death"

(B.L. Aug. 18, 80, p. 123, Col. 1)

Again he writes on Nov. 2, 1843:

"I do not know where — over the horizon. I think

(Bdg. May 22 1850. p. 137. Col. 1-3)

already at charge on taking place in town. A little
real expense of his and have done along for him or a few
cents and price of inspection and specimen has not done.
Skin skin in case fast slipping off him.

"Every man — or manhood"

(Bdg. May 29. 1850. p. 149. Col. 1)

"Do th. do th. of great in Dan — to have a new thought."
(Same. Col. 2, 3)

"Lar absolute individualities — eth character"

(Bdg. June 5. 1850. p. 161. Col. 1)

"Dec. 2. Drew great in the consideration —

— "more difficulties of men"

(Bdg. June 5. 1850. p. 161. Col. 2)

"Dec. 3. —

— "further his resignation"

(Bdg. June 12. 1850. p. 173. Col. 1-3)

The date is Jan. 1844 and Brown freed his relationship as follow
ing in the middle of a long and tragic dialogue:

"Jan. 30. The resolution — Sabbath the majority is to abstain —
— be comforted"

(Bdg. June 26. 1850. p. 197. Col. 1)

the passing long. S. Brown was a man of God and for him
it took more than two months to follow out a logical rea-
son to resign but not at present, nor any fresh in the
claim S. had resolution from God nor any command to continue
on by this option but his god and shows the radical shift in
his thought.

"Sunday. Feb. 4 — many foundations"

(Bdg. June 26. 1850. p. 197. Col. 1-3)

LXXXV. This Conversion to Christianity.

In the LXXXV, bearing the "Romans name" Brown takes up the story at their point and gives a full account of his transition from his豫astic and Speculator System to a full and abiding Christian faith. The Dietrichson, based upon May 19th, etc., & the place or of the change. Brown knew the date ^{based on his journal:} well enough in his full personality. This was his own story &

[First in fact.

Romans	LXXXV.	Bk. pg 3, 1880.	p. 208
"	LXXXVI.	Bk 10.	221
"	LXXXVII.	pg 17	232]

He had come home into the Christian faith. All that he had considered as heresies in his thought for so a long time past, that he kept it to himself or those & with others that of course had been dearer than him? In the last line of his material evidence, given in the Book of Evidence of Ch. 7. 1880 he gives the answer. He has worked to go out on a foreign mission early.

"By hand & helmet

}

his staff & face."

(Bk. pg 7-8. p. 268)

At Union Theological Seminary.

Brown entered Union Seminary in New York City in the fall of 1844-5. In his "Reminiscences" he writes:

"I have often had visions — — Psalm xxxvii." (Bk. I. p. 280 col. 2)

The dream is narrated in the series of "Daily Recitations" one of Brown's later books, for June 2:

"A person known to me

— "Sainted in his land"

(Daily Recitations. p. 218 (Exp. ed.) p.

Brown's "Reminiscences" continue:

"A copy & a 'tit' —

— "almost invisible"

(RD Chap. 14. § 20. p. 281. 2-3)

Nifty seven instalments of the "Reminiscences", with the "Issues of the Bowery Guardian" from Aug. 14, 1844 to Sept. 17, 1845, deal with Brown's course at Union Seminary, for the three years 1844-1847. And an article with full title from his journal for the 20 years. One volume of the diary had been destroyed by fire early but the substance of it had appeared in the Guardian in 1860 and 1861 and was reproduced in the account in the "Reminiscences" of Union Seminary days. The first of those 27 in Brown's copy is the journal of Feb. 26, 1845:

"We take this opportunity of calling your attention to the following. It is to be observed that nearly in reading the Bowery Guardian before reading anything else we have done in it, except that it is worth reading, viz., so much as though we were soon to have another opportunity & scarcely is it, & taking it from it, and our own experience, to truth confirmed in it. What we read only serves us as a becomes a part of our own system; and what we read must become a permanent part of ourselves, as does it read for us. We make

During this Christmas vacation, W.W. Atterbury, who had gone
to the Seminary in New Haven, saw something of Bowen and writes:
"The conversation was good, it kept. with no excitement or exag-
geration and ended with regret whenever circumstances from this.
I remember how simple, childlike, with great gentle voice, his sermons
were. On New Years Day, following the sermon then preached, he made a
call upon the family of a friend with whom I was staying, and I re-
member their speaking of that interview as so remarkable, as his conser-
vation was almost wholly on the one theme which occupied his heart.
About this time I remember the friend with whom I was told that a
friend in the City (himself an ignorant Christian) had said to
Bowen, "Is he not a little out of his mind?" or words to that effect,
simply because he talked and acted as if religion were a reality."

Brown began his Seminary course with the same exasperation and
opposite subscription in which he had been ever since his boyhood.
He now lost his faculty and hold of Rebbes and of society
but to reduce aspects of his life are replaced now by the written
and human fellowship and love in the local and worldwide confi-
niture gathered to the possession of Standard and printed
ministry. This in turn more rapidly drew him into religious ex-
periences. He was an extraordinary intellectual and spiritual force in
the Seminary as the teacher in & his classmate we heard at
his funeral is not worthy of being rated with Bayly's
Confession, the "Thoughts" of Peacock and the letters and writings
of the same author. The predictions which can be made from a
life so very inadequately & poorly known are certain and
"June 11. 1844.

to break down their wall."

(B. J. Aug 21. 1880. p. 293 Col 3)

"July 20. When I remember — time at station"
(Sam.)

"A.D. 13. A most interesting day —

"that day early"

→ (B. J. Sept 11. 1880. p. 22)

"March 24. 1845. Alexander was a lad then —

↓ got in evening date to Sam."

(Sam Col 3.)

"To use by contrast and frequent figures —

↓ for clay pond."

(Sam. p. 22 Col 1)

"March 30. I suppose their heart & mine —
— would be something"

(Bly. Apr. 18. p. 340. Col. 1)

"We may go further and say —
what we would have one to do."

(Same Col. 2)

"April 1. and June, these words —
— Sherman life"

(Same Col. 2, 3)

"We have done our duty —
for its honor"

(R.D. Apr. 2. 1851. p. 365. Col. 2)

"May 23. I feel the heat and am I cold —
— with material things"

(R.D. Apr. 9. 1851. p. 383. Col. 2)

"June 10. What matters and what affects him —
— with contempt and scorn".

(R.D. Apr. 16. 1851. p. 396. Col. 2)

"July 11. Perhaps the happiest day of my life —
— more fully in the heart."

(Same. Col. 3) and 1846

The summer excursions of 1845, were spent by Brown and his friend and father, Dr. Dabest.
Dabest who later went to Syria and worked there from
and was followed by his deathly son, George W. Dabest of Sidon,
he "spent quite a lot of time with Bill Dabest and the American
drat family in Pike County, Pennsylvania, for a much earlier
and less known than today. Brown's later "Ken... " describes
this work by them:

"We enjoyed a long repose — enough on earth".

(Bly. Aug. 23. 1851. p. 382. Col. 2) [There her page 70 1/2]

In September after heavy winter in Pike County he was back in
to Germany:

"Sept. 1. 1845: What went in one

"is right here"

(B. by Oct. 23. 1850. p. 412. Col. 2)

"Sept. 2. 2 it went to the Lord. Christ Jesus - myself am.....
the great permission given is — no deliverance"

(Same Col. 2, 3)

"Sept. 16. Am I near to Christ — for every good"

(B. by Nov. 6. '80. p. 445. Col. 3)

"Sept. 27. They that follow on hard — none entered"

(B. by Nov. 3. '80. p. 461. Col. 3)

"Oct. 10. I think I am near — just on Sabbath"

(B. by Nov. 20. '80. p. 477. Col. 2)

"Oct. 11. Last night a book — the love for me and me"

(Same Col. 3)

"Oct. 28. I was impressed — the book must be stopped"

(B. by Dec. 4. '80. p. 510. Col. 2)

"Nov. 30. Come to Christ To come is an indication of God —
as Paul said"

(B. by Dec. 11. '80. p. 524. Col. 2)

"What a barren and joyless life —

\

what he had & sought him"

(Same Col. 3)

December 4. 1845, as Baum felt in his later life, could not be
finishing of a new era. The entry for 4 day in his diary records:
"Thanksgiving. I look back — how I make it now. This is
indeed a day to be remembered,

into the presence of God's love"

(B. by Dec. 18. '80. p. 524. Col. 3)

"Dec. 9. My fears flow like a river —
— I am asking for grace"

(B.L. Dec 25, 1880, f. 536 Col. 2, 3)

"Dec. 31. Day before yesterday I took two snapshots —
— photo of my progress"

(B.L. Jan. 8, 1881, f. 572, Col. 2, 3)

"Jan. 12. ¹⁸⁸¹ of yesterday was a day to be remembered —

— I think there was never a paradise like this"

(B.L. Jan. 8, 1881, f. 538, Col. 2.)

"Jan. 16. I feel the infinite —
manifestation of love"

(Same, Col. 2, 3)

"Jan. 19. 6 and the I heard lately —
— God is so holy"

(B.L. Jan. 15, 1881, f. 604 v. 2)

*Extract from
Jan. 20. Testified at our adult class*

"Feb. 7. All we thought of dying — another & worse"

(B.L. Feb. 12, 1881, f. 668 v. 2)

In February 1881, Bowen found these entries in the journal of his Seminary days as his memory of the experience which they record and set down his judgment of them after more than forty years of life and work in India:

"c. In May 1845" —

expressing his own loss in return

(B.L. Feb. 9, 1881, f. 684 Col. 2, 3)

In his journal, S. found 1846 however one entry such as this:

"Last evening it seemed as though — the time was come.

"The human frame who has had — lost even skin"

"After consideration had mighty fear in his heart — the time"

(Bd. 26. §1. f. 70, Col. 3)

"Communing with Jesus this morning — of God's work."

(Bd. 26. §1. f. 5. Col. 3)

"I want to have an intense realization —
experience through Jesus"

(Bd. 26. §1. f. 22. Col. 1)

"Aug 2. A walk & conference w/ God — illumination."

(Bd. 26. §1. f. 54. Col. 2)

"Aug 16. I have a nice day — only thinking"

(Bd. Qd. 2. §1. f. 70 (Col. 2))

"Aug 21 A day of blessing — oh what remains"

(Bd. Qd. 9. §1. f. 55 (Col. 2))

"Aug 26. It is not new truth — to my desire"

(Bd. Qd. 23. §1. f. 17. Col. 3)

"Jesus + we expect from God for — person to say 'yes'"

(Bd. Qd. 30. §1. f. 134 (Col. 1, 2))

"I am reading Th. H. C. though — and the difference".

(Bd. Aug 14. §1. f. 165. Col. 3)

"July 2 I have talked w/ 3 people about my walk & planning —
proper things much for myself and for others"

(Bd. June 4. §1. f. 215 (Col. 2))

Some of the summer gettings were these:

"Rebellion — — — — —

"the almost happiness"

(Bd. June 18. §1. f. 245 (Col. 1))

The last year in the University carries forward the rich and
deepening experience of the year preceding:

"Q.S. 1. The Cross was the manifestation

— knowneth no bounds".

(Bd. June 23. §1. f.

"Earth is not intended — ent liberty

(Bdg. Jy 18, 8, p. 278 Col. 2)

"Oo, I & blane) day this —

— the knowledge gte knowledg' not "

(Dawn)

"Ask, let all my sense —

— expect for God"

(Bdg. Jy 18, 8, p. 295 Col. 2)

"As. 27. Running from the burning sun by & father —
— man offature ?"

(Bdg. Jy 18, 8, p. 308 Col. 2)

"In regard to further Specby — application"

"I know more & more content —

— satisfaction & are but sin"

(Dawn Col. 2)

"Jan. 14, 1847 I find on the Species —

— skin conceptus".

(Bdg. Jy 30, 8, p. 342. Col. 3)

"Ap. 14, finding my first Dakkhin —

— probably begin with"

(Bdg. Aug 20, 8, p. 388 Col. 2)

"I suppose that on the ground of gas to fire —

— try to pass"

(Dawn)

"Aug 5 — especially in me"

((Dawn Col. 3))

"Aug 2 Dandie hardt hotel —

— of my moral nature"

(Bdg. Aug 27, 8, p. 408 Col. 1)

"I want to feel in reality — much to person"

(Dawn Col. 2)

"June 3. To know the love of God — this love is mine ... we must learn to say every day — by its fruits ... if I cannot say it of myself — then say for me ... & for that fact in these eighteen months — Christ loves me."

(B.L. 4pp 3, 51 p. 420 Col. 2)

Brown's three years in the Seminary were completed in the early summer of 1847. In the letters home to his mother he says that Christ abides in him and through him in a special manner but prefers the simple life of the Seminary and the love of his fellow students. Of the few classmates who were living nearly fifty years after their graduation (1848) the following extract and remarks form their memorial:

The Rev. Rot. A. Gray, Hobbs, Virginia: "Brown always influenced me as one of the most consecrated Christians I ever knew. And this, I think, was the secret cause of his getting along so well in the Seminary ... We had in that class, 1847, many very devoted students & II masters, some even as bright who became foreign missionaries, but none more devoted and more beloved by his fellow students than George Brown".

The Rev. Alfred H. Bushell, Ligonidow, State Island; "he could be in company with him and not be envious and with his example often live. We can find no better man than devout walking with God. You could not be in his presence for the shortest time without being drawn from him towards him — a longing to a communion of love".

The Rev Edwin A. Buckley, Bellafont, N.Y. "The immediate impression of acquaintance with him, and his life plan were very decided and made it a subject in every direction. He abhorred sin as he is the Adversary and special student of his generation, and with fervor & spirit & energy & strength that he at times seemed almost minded and determined

78

the operation for saved hearing which was greatly im-
paired his preparation for the ministry. Yet he knew that it
would evidently be a mistake not to give as much to the
class room as to the chapel. He recollects when his friends
to conversions made him dictate and frequently wrote at
home but soon all saw that there was a seal set upon him
character which was too often taken of his happy life. His
habit out of his room was to have many papers & books.
In consequence he became very uncleanly in a word in the
seminary and particularly in the missionary school. No one
of his friends of that first class failed to notice this impurity and
it has not been lost after many years of silence. His in-
tendence in those work doubtless had much to do with the
uniqueness and importance of work as undertaken in India
and while long back the name of Brown a heretical name.
Our characteristic idea of him always seems with us regard-
ing his sanctity and conduct. We shall see if it be
true they seem insufficient but we know that his word and
act will continue to live."

The Rev. D. P. Leeds, Marion, N.Y.: "In the autumn of 1844 I observed
in the Seminary a man of dark complexion. He was member of the
same church (Marion St. Presbyterian). Before long I heard him
deliver on ~~all~~ several addresses before the Seminary and was
impressed with the fact that he could never become a preacher -
certainly not without a radical change. The only man but I
ever knew in the pulpit that at all reminded of him as my
friend, Dr. Felt Wrighton of the Episcopal Church. I was grieved when I
heard that he was to be a foreign missionary. Modest and reti-
cent, somewhat older than most, he soon made a deep impression
on his fellow students. His conversation and his occasional
entertainments in religious meetings contrasted with the

of our gifted pastor, Dr. Horace H. Skinner Jr., to impress me
with a sense of piety, at once thoughtful and fervent, whose
claim upon Christians, I have never abandoned in the sixty
years since. The 'lascivious' and 'weakness' of George Brown
if I am not so sure of as I might be. I am by no means
certain that it is not occasionally wise for a missionary, es-
pecially if unmarried, to work independently of a missionary
organization. (Pretty certainly 'Daily Middling' would not
have been written otherwise, I suppose) As for his going into
the Methodist Church, one gets old Presbyterian - Congregational
dislike and anger, like myself, can understand what may
have been his reasons. There is a vast deal of importance, -
as the honest Calves say, you remember, - about
the Congregational and Presbyterians in my judgment, and not
a little among the Baptists. Very likely the Methodist now accom-
plishes a fair share of their kind since Brown got them.
But, past friends, and as my family seem to think 'of doing
and disposing' most' as yet, I do heartily wish we could
have more of 'go' among us - less with McClellan type (over-
looked in Europe) and more with Grant; the army that always
in its march is beaten, and it just goes on. Oh, to men on
"One reason Brown got out far where he did in a day
half how frequently & six in the morning. And it was
me to recall that, referring to him afterwards, my dear wife
had said "If you are in conversation with these people, I hope you will
ask him to save expression from him. But go on, God
will greater than our nation. We are too apt to sit there
and — well, say freely, I have understood.

"Another reason I went to-day is that he wanted me in three
places on which could be composed. The first was I think
in an ice box. He burst directly from Christ. Holy he

"Jun 10, 1866. Since Monday -

one indeed. He starts a fire in the Seminary that was a general 'revival' in the strictest sense. I think that at the close, one-quarter, say 25 or 30% of our students, had dedicated themselves to the missionary work. I like to recall an appropriate testimony and the goal he desired.

Bowen's diary makes frequent mention of his 'Seminary friends' with whom and for whom he prays and of his longings and strivings for a revival in the Seminary, in the Korean Methodist church and throughout the entire Christian Church:

"Jan. 19. 1846 Yesterday —

— useful & sweet Lambie company"

(Rdg. Jan. 25. '81. p. 604 Col. 2)

"Jan. 20. Parted —

— God pleasure"

(Rdg. Jan. 22. '81. p. 621 Col. 2)

"Jan. 21. Had another interview —

— separate us from him"

(Rdg. Jan. 29. '81. p. 637 Col. 2)

"Jan. 24. Have had this morning two with me —

— when others are silent"

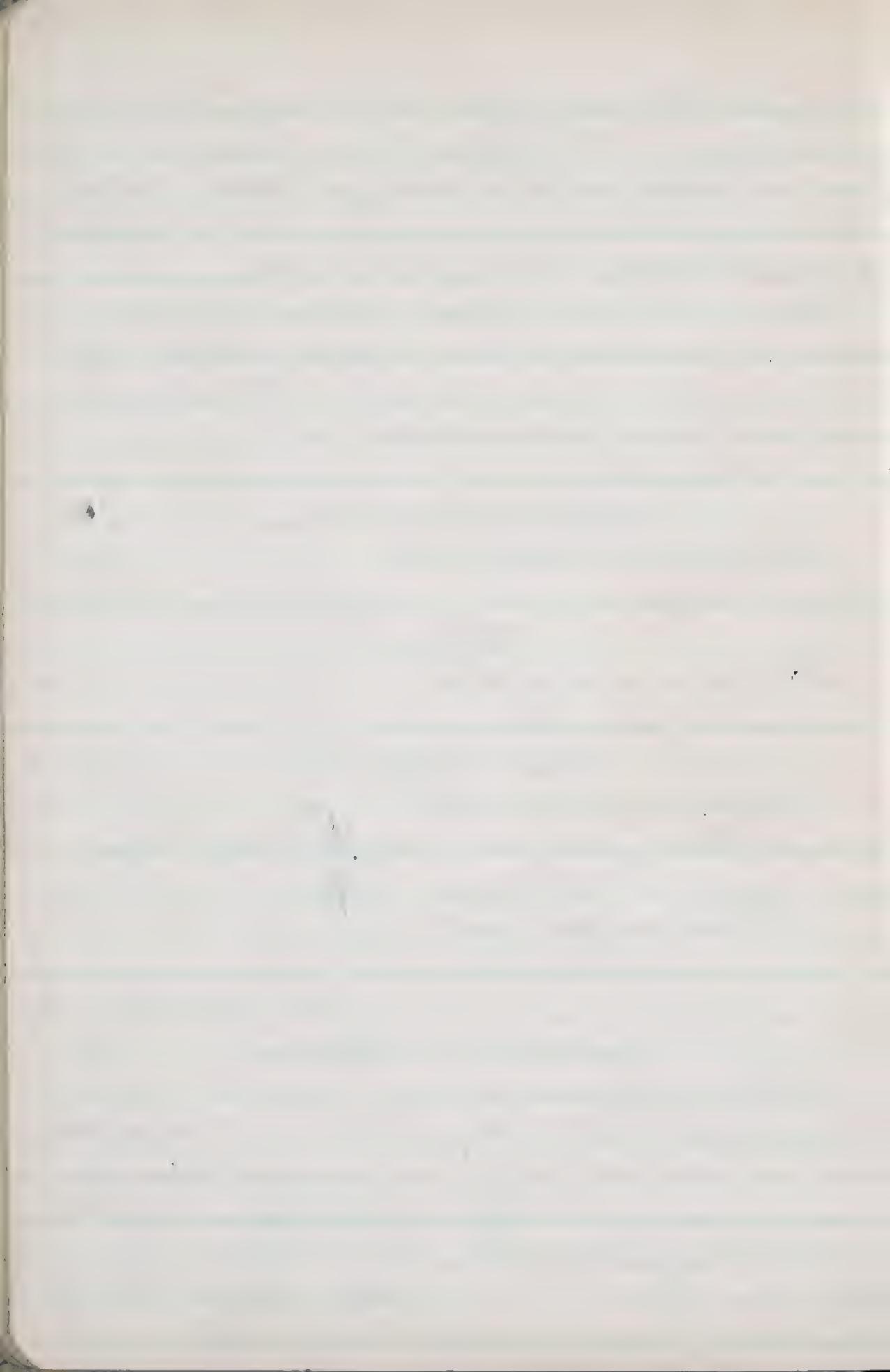
(Rdg. Feb. 5. '81. p. 653 Col. 1)

"Jan. 28. In and a previous time —

— have studied it a little more."

(Rdg. Feb. 12. '81. p. 668 Col. 1)

Among the young men whom Bowen influenced in the Korean Methodist church were Ralph Welle, one of the most useful and beloved laymen of the last half of the century, and the Seminary group who went to the foreign field were Will. A. Remond to Korea to Persia, French to . . . , Dulles to Ceylon, Dodd to Turkey, Bright, Parsons to India, and a dozen or so to Japan.



Abraham to

Bent To

In Bowrie's death in 1888, an English church friend, named
in his journal, wrote in the Missionary Review of the World, June
1889, an account of Bowrie's influence in the Seminary and
which this chapter can best be concluded:

[Just what others do according to him]

After a few words

Bowrie comments on the two teachers at Union Seminary
who most deeply impressed him on their reading: They
were written more than thirty years later and printed in the
Boston Guardian of Apr. 24, 1881:

"In our day

fully what is written"

(B.G. Apr. 24, 81, p. 408)

Bonnie open case accepted by American Board and he was
appointed by the Presidential Committee or
to the Mahratta Mission in India. }
and assigned }

Missionary Appointment

On Dec. 12, 1846 Brown wrote to the American Board of Commissioners for Foreign Missions in Boston, offering himself for foreign missionary service, as follows:

[First letter.]

The Board received the following testimony regarding the applicant:

[First see - John A. Atterbury]

O. Eastman

E. Robinson

Thomas H. Skinner (2).]

→ Brown's journal for the six months preceding his sailing for India contains frequent reference to his missionary purpose:
"Dec. 31, 1846, On the 24th I left for Boston with Bros. —

— "to labor in this world."

(B.Y. July 30, '81, p. 342 Col 2)

"July 3, 1847, for going to the heathen & saving them —

— "nothing can take the place of it."

(B.Y. Aug. 3, '81, p. 357 Col. 3)

"Feb. 20, 6 men may go to heathen shores —

— "when the gospel is first presented"

(B.Y. Aug. 13, '81, p. 373 Col 3)

"June 23, when little I speak — the pale power & I....to language can speak the language & desire —
— both marks glor for here from now"

(B.Y. Sept. 10, '81, p. 412)

He recd. the Drury medals at Downing and the
Curzon drove \checkmark his ordination:

"June 27. This evening —

\
grace bestowed upon him"

(B. L. Ap. 17.81, f. 453 Col. 1, 2)

In the Bowery Guardian of April 7, 1881, Bowen summarizes his
experience at Termon Downing:

"The manufacturer had opened three years in the Bowery, —

one to Chen &

(Down, W. S.)

Voyage to India.

Brown by his father for Boston, Aug 27, 1847. Long afterwards he wrote: "How can we forget the hour when for the last time he knelt amidst the dear ones at home commanding them to God in prayer, or the form of his father on the wharf as the vessel receded. When this was no longer visible, he returned to the saloon and finishing a Bible then read the 49th chapter of Isaiah, a chapter that seemed especially for him." "The last time" was not a figure of speech. Brown never returned to America. Like William Carey he spent his whole life in India without ever returning a footstephe and he never saw again any member of his family after that farewell of July 27.

He sent to all the members of the family, except himself who was abroad on the "Douce Heilande", during the four days in Boston before he sailed on Aug 30 a "Good-bye" for Bombay. It ends as follows: "I am going to India both as a carpenter and as a ballast. To his mother he wrote: "There cannot by any possibility be too much learned in religion.... Dear mother, I thank God over and over again for what He has done for you. But, oh, much remained to be done. I want to have you exert a powerful Christian influence, an influence that will have the effect of drawing souls to Christ. A person may exert a moral influence without having religion. It must be evident to all that we love Christ and express our love of Him does not tend to His glory." To his father, "I know that this trial is very great for you. It is possible that you will be more affected by it than any other. If so, I hope you may derive the greater blessing from it. God is infinitely wise and works all things; and if He takes anything from us, it is for the purpose of giving something a great deal better. I hope that both you and my brother at this time, and latter and latter the longer we live, the less suffering there will be and the intimacy with God that shall make us independent of all other creatures."

Draft for bottom of page 72

He wrote to his mother from Kiford, Pa., on Aug. 2 1846: "I wish you may all have to same heavenly peace that dwelleth in my own soul.... I am favored with an abiding consciousness of my Savior's presence. It is this which will make heaven to be heaven and why should it not make earth heaven.... I have never enjoyed any time more than I have these few weeks past. I have been wandering amid beauties Scenery, and since my own nature is in some harmony with the divine, I appreciate and enjoy God's works more. I am lost in contemplation the boundless love that encircles man, gleaming to him from sky and field, mountain and stream. He wrote to Harriet Howland on Aug. 24 of the immediate supply of food on the country dinner-table, "eigher 4 lbs... or 5 lbs & food." His feet seem to have been unequal to the task of his appetite, and he longest for some of his mother's New England. On Sept. 4 he wrote to Kate from a remote section - "no place nearer than 12 or 15 miles" and describing a bad religion all about him, but with a hopeful sentence as "If house & my heart called you, Mr. Joseph Brown, away thout sight of earth," an Irish Calmado at peace with her Garrison neighbors.

"happiness." In the same time he wrote to Sharpe and Kate with best wishes to all just as I ship sailed.

There were but three passengers, Davis and Mr. and Mrs. Wood, all assigned to eastern India. West had been Burns' companion in the Summary. They understood it was on the voyage to Madras & Madras and his thoughts and occupations during those two months are recorded in his journal. A few extracts must suffice:

"Pleas for reading the Bible —

↓
"Please to promises"

(Bdg. Oct. 1. p. 484. Col. 2)

"Aug 13. Upon the Sabbath —

— next Sabbath"

(Same Col. 3)

"Aug 27. What is it to walk worthy of the Lord" —

↓
"I understand it mark."

(Same Col. 3)

"Sept. 16. Beatrice's 'Analogy'

in the path of Jesus"

(Bdg. Oct 29. 81 p. 548 Col 2)

"Sept. 29. His film with great spirit to be congratulated

— in opinion and fact."

(Bdg. Nov 2. 81 p. 580 Col 3)

"Oct 2. Have read since I came on board —

— they keep down come"

(Bdg. Nov 19. 81 p. 596 Col. 2)

"Oct. 14. Key does indeed lie to close up —

— answered them as expected"

(Same Col. 2)

"the severest element in the sufferings —
— connected to carelessness"

(B.L. Dec. 26, 1851, p. 613 Col. 2)

"Dec. 21. I have read some of John's —

— Peabody's sermons"

(B.L. Dec. 27, 1851, p. 677 Col. 1)

The voyage was a time of continued excessive introspection. In later years Brown recognized this, and also the marks self-blame in others and especially his wife. But he was having ^{more} trouble. He prayed for favoring winds and good progress for the ship, and one occasion did so publicly to demonstrate his powers in prayer and have it a Hebrew lesson in the words from the scripture (See Bombay Guardian, Dec. 10, 1851, p. 645).

On Dec. 23. They were an early & cold Bora. Very often Brown enlightened one sentence:

"Now winds & seas sprung up uncontrollably, —
— not according to his knowledge."

(B.L. Dec. 24, p. 677 Col. 1, 2)

"Dec. 31. In the forenoon — intend for others"

(B.L. Jan. 1, 1852, p. 5, Col. 1)

"Jan. 8, 1852 I was in town this & last night —

— have nothing to give them"

(B.L. Jan. 7, 1852, p. 5, Col. 2)

"Jan. 11, Christ has drawn me to it comes — great & how imminent the judgment. Hence I have derived my chief enjoyment &

} only as a proxy."

(B.L. Jan. 11, 1852, p. 5, Col. 2)

My two letters during & after Christmas may have written on the "Goodwin"; so when there was no mail his son may have given them to Rev. Stephen C. Strong, Wethersby, Worcester, Mass.

through him & his wife, Mrs. J. H. Strong of New London, Conn., "I know him very slightly but not him, I presume, in some other relation than once a teacher and had a little conversation with him. When he went to India, in the service of the American Board, he wrote several letters to some of the Society members back home and invited General Strong to come & see him there learned and full of life. General when I learned that I was on the ship, "this goes to letter which Mr. Strong had copied into his "Commonplace book":

[Copy letters in folder]

The other letter that is preserved is a long letter to the family of Captain Fisher in Boston exceedingly fine and clear handwriting. Herewith copy of it in his own hand written in a volume of 433 pages, dated Jan. 20, 1847, with a postscript written on Jan. 25. after reaching Bombay. It is made up largely of his reflections and talk with Capt. Fisher & the cost of the expenses of the long voyage. His reflection both religious and social and the crew. It reads sighted, the advance wind, and currents:

"Nothing can "tether us" get a breeze or start in a day or two the current back over to him a day carried ashore to some of the coral islands (the Maldives) that we passed west of the latter can be more misleading than these currents. We get a little breeze and seem to be making a good course, but going on our way and all the time we are carried in the direction most dangerous to us. And without a wind we are utterly at their mercy. An island might be distinctly in sight, and a serene moonlit sky above me, and every discernable thing wearing a friendly and benign aspect and yet this invisible current, so secret that none of our seafarers can discover it & so strong

94 I must tell you that I am a great sailor... I have often been up
in the day and repairing sails... I can go up forty feet & a rope by
my hands alone....

Right up on the reef that surrounded that island. So true it
was but the danger was great & impossible to avoid and only one
to be avoided.... We saw an English barge, the "Ship William",
bound for New South Wales and sailed in Company with her for
a thousand miles. Parted company and after another thousand
miles sailing, came together again and then prepared for food. We
had about 70 days of winter gale sailing from Boston till
Cap Good Hope.... we took sea and about were with a hook
and line not knowing what kind of game we were against so he
"Arist & Warmer". (The seafarers knew nothing of the affection.)
The albatross is a very bad dinner bird, often & spattered with,
measuring from 10 to 12 feet from tip to tip.... One day as I
was seated on the fore-top gallant yard, meditating on the day's
luck, and thinking of those at home I saw a whole off wood
from a distance in great style. He bore right down upon me
and I off started for a moment or two but he would dash
right into the bow and break it through (for they have thin
strength, but he did not lay alongside, but along his
best proportion to our accustomed gauge. He won 80 a 100 ft &
long. What is amazing is that the foot of the mainmast went
entirely & unimpaired, too few shot for eight in
that journey I at such a distance to land & get up to us all
friends and to his boy, the friend, Roger the cook, and to his
boy, his son, his wife, and his family.

They landed in Brazil on Jan. 19, 1848, 172 days after sailing
from Boston. Of the voyage and his arrival Boston wrote long afterwards
in his "Reminiscences, C.H.W.":

"Early in the voyage — met albatrosses frequently....
Thirty after anchoring New Haven — American Kestrel & Hawk....
The morning after the day — friend as pleasant friend."
(C.H. Jan 21, 1852 p. 3)

Daniel J. Brown Jr.

The change which Brown believed was now taking place in his Christian life are described in a letter which he wrote on Jan. 26, 1846, to John A. Atterbury, then in Third. Methodist:
 "Dear brother in Christ

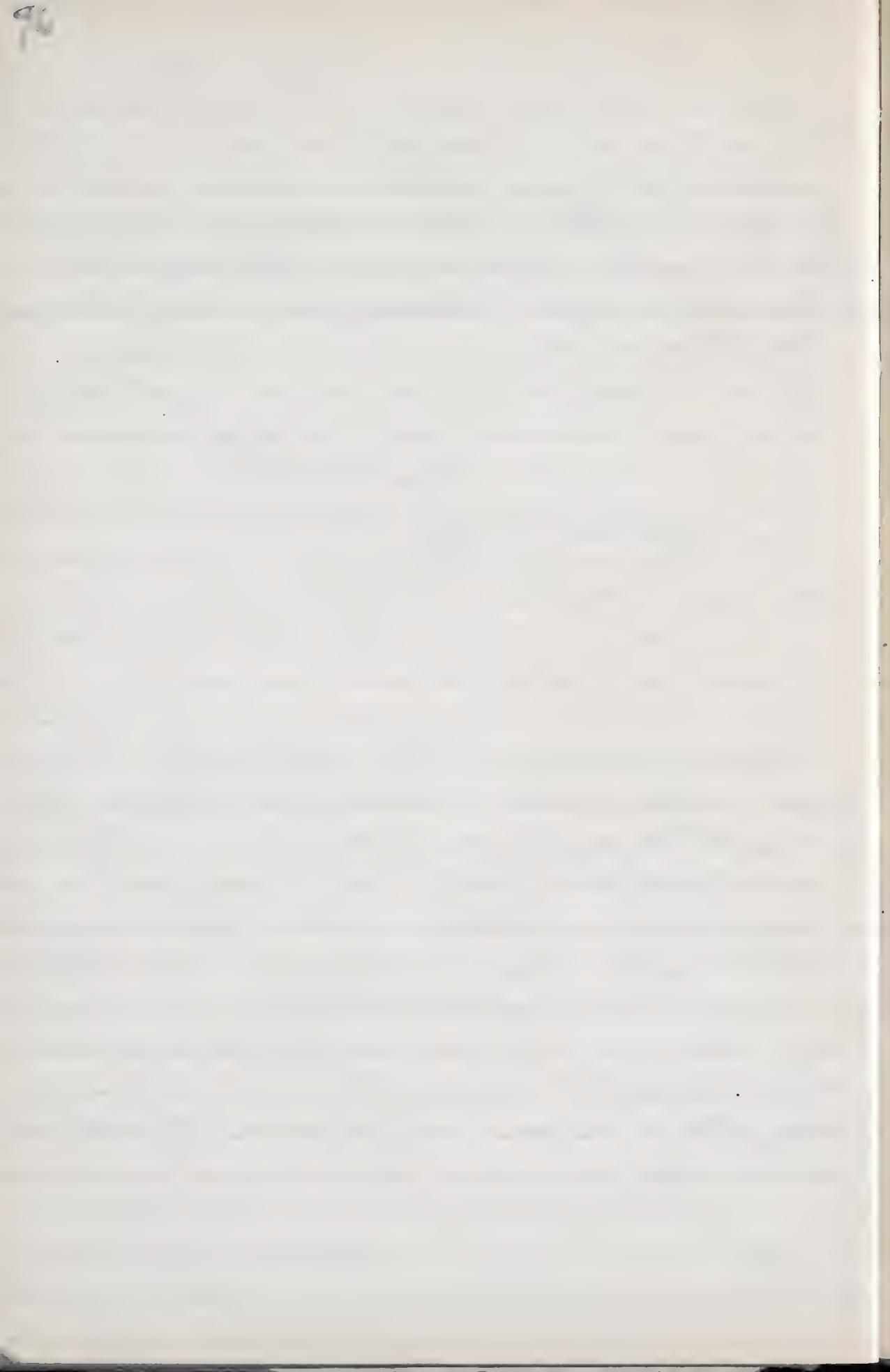


George Brown Jr."

[First whole letter in folder]

Resuming Selections from his journal

.... we caught three sharks. This was the way. The noose of a rope was let down into the water and a piece of fresh or the end of another rope to attract the shark. When within the noose, he was quickly made fast in it, and the hands pulled him on deck. One thing took my attention as I saw them swimming under the water was steel. Every shark (every male one) is guided by a pilot fish, a handsome long streaked fish, eight or ten inches in length, which swims just before the mouth of the shark and over-sheds him the way that he should go. The shark has need to be far bairnly, think for himself a slave for himself, the pilot fish is his master and true leader at once.

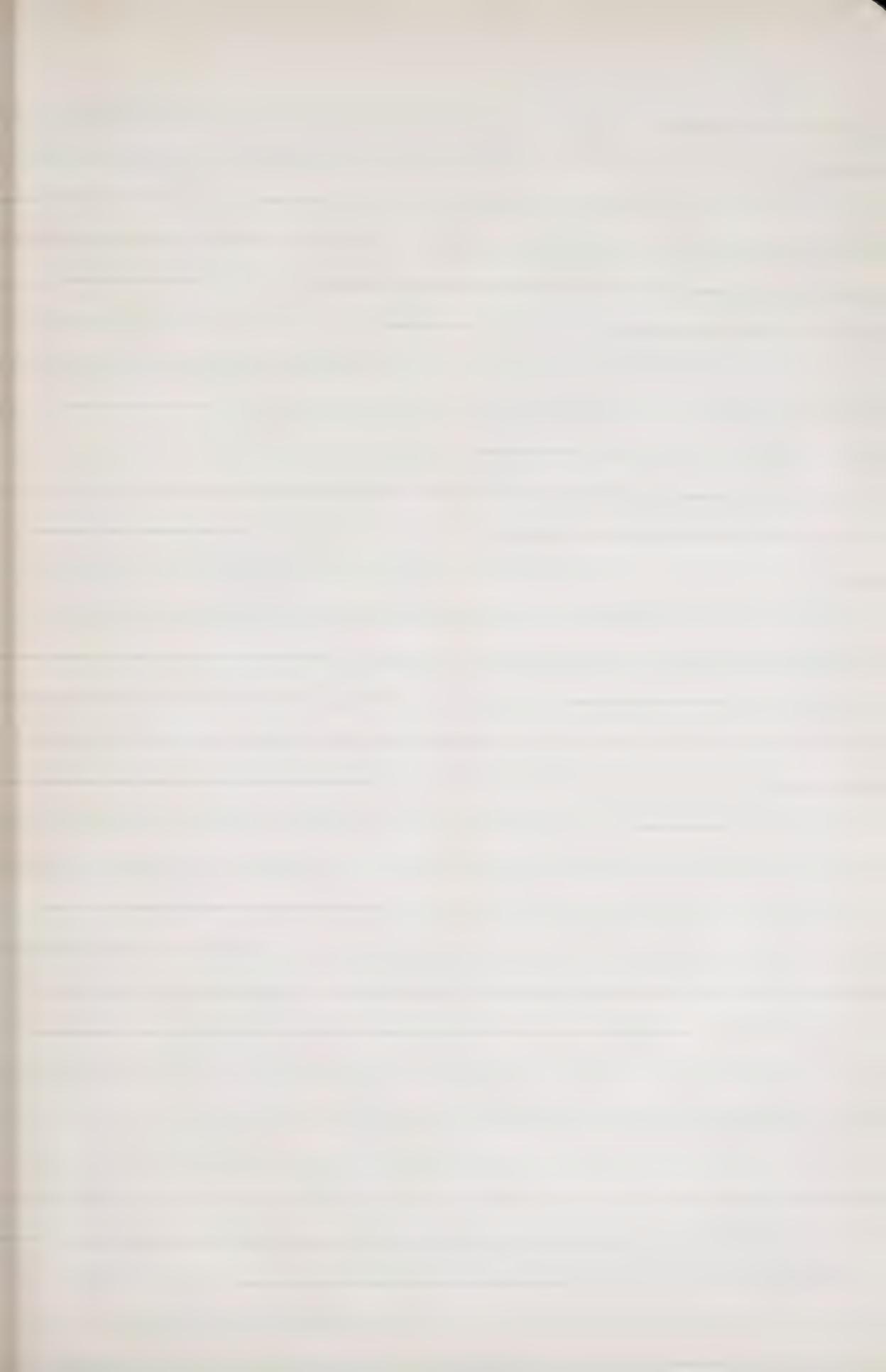




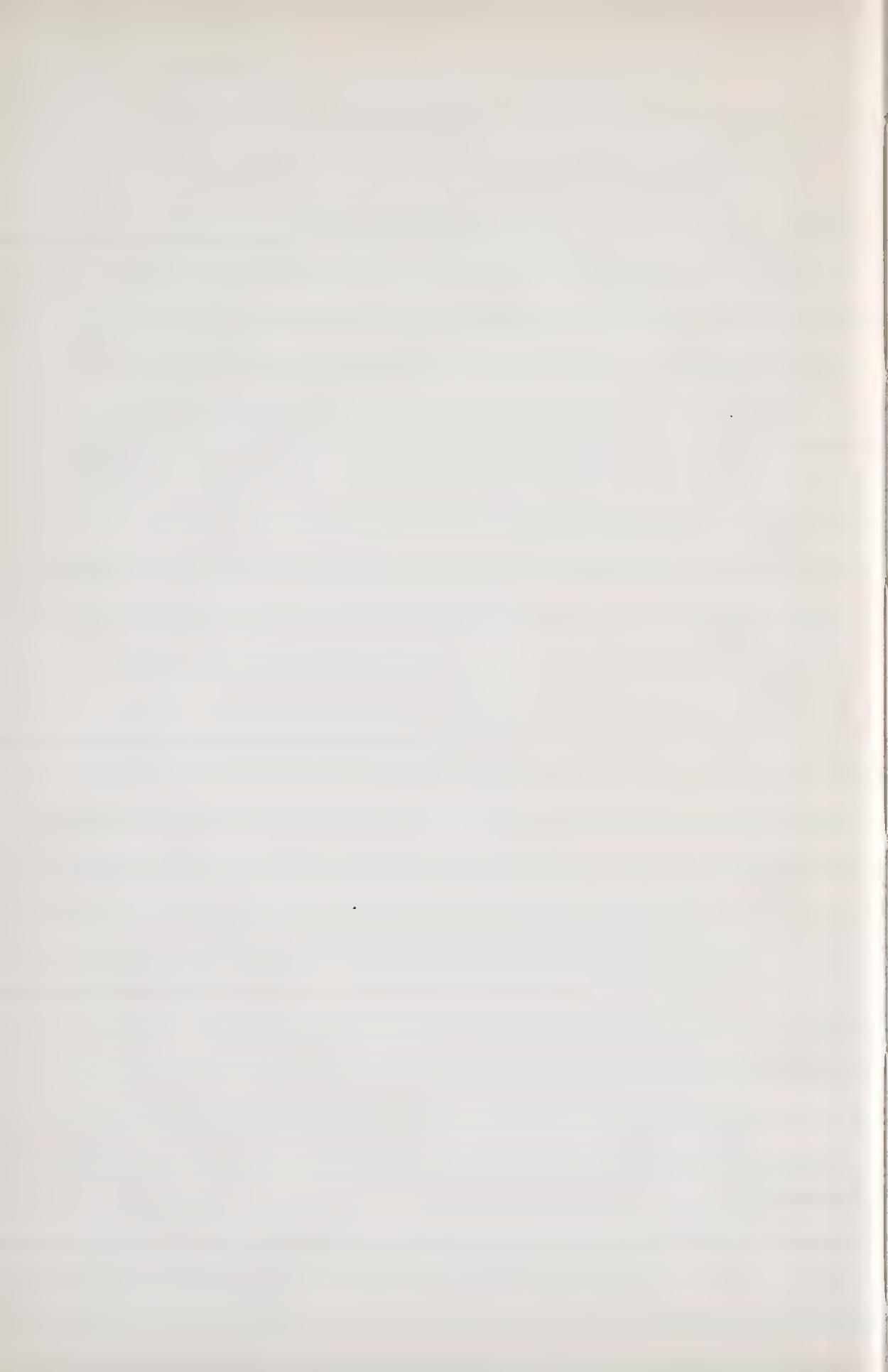














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